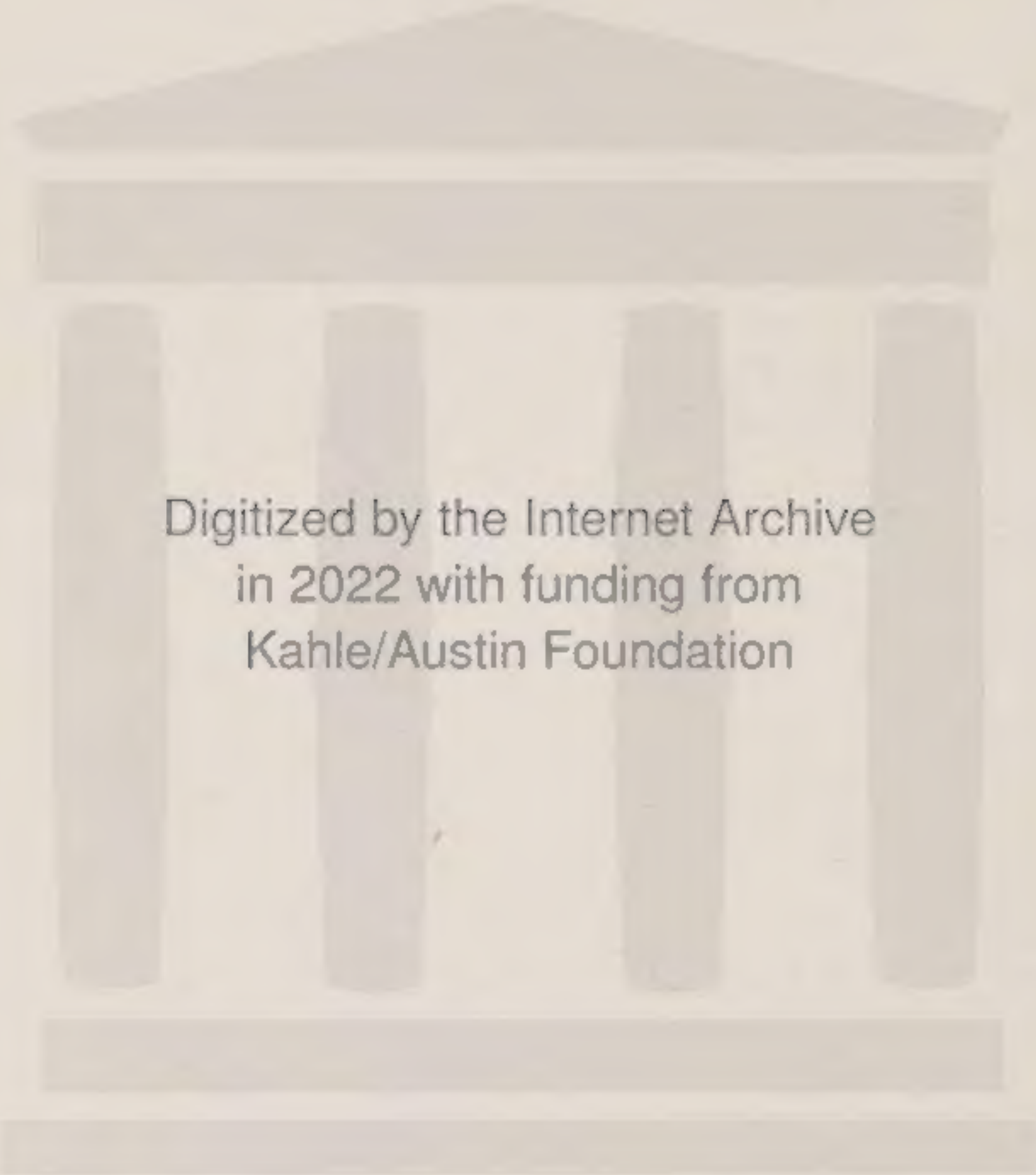


Manifestations of Faith

Joseph Heinerman

Recorded Accounts of Faith
Manifested in the Lives of Latter-day Saints





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Joseph Heinerman

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INTRODUCTION

Faith is a very special gift from God. It is endowed to those select individuals who have endeavored to live righteous lives and pursue that course which is pleasing in the sight of God and will ultimately lead to their salvation and exaltation in the Life Hereafter. It qualifies these persons to become not only members of an elite league of holy men which flourished anciently but also to become candidates for citizenship in the highest of God's glorious domain. Those who possess this great Godgiven treasure and cherish it as such can perform miraculous feats and spiritual deeds which are far beyond all mortal comprehension and human understanding.

The definition of faith is by no means confined to the scriptural clarifications for it is a magnificent principle of truth that can only be experienced through proper application and righteous use which when done can and will expand in the soul. Faith is like a colossal pillar of spirituality that when erected in the human heart will sustain and uphold the dual tabernacles of the physical body and the heavenly spirit. It can be acquired in so many different ways that it can be obtained in a manner that is not only alien to the world but can be strange even to the people of God. Whatever divine manner is employed to bestow the invaluable gift of faith, it is done as it seems expedient to God and His purposes on the earth.

This volume is designed to discuss this gospel principle and introduce a few of the heavenly means whereby faith has been instilled and subsequently reinforced in the hearts of seekers-after-truth and the honest-in-heart. Many recipients of and converts to the Restored Gospel have testified of the goodness and mercy of God extended to them in bringing them to the truth and strengthening their faith; and the pages of this book contain their inspiring stories — that is, their manifestations of faith.

CHAPTER I

FAITH — AN ETERNAL PRINCIPLE

Faith is an eternal principle; belief is an admission of the fact. Faith, to us, is the gift of God; belief is inherent in the children of men, and is the foundation for the reception of faith. . . . When you believe the principles of the Gospel and attain unto faith, which is a gift of God, he adds more faith, adding faith to faith. He bestows faith upon his creatures as a gift: but his creatures inherently possess the privilege of believing the Gospel to be true or false. . . . Can men possess belief without faith? Yes, every son and daughter of Adam. Belief is an inherent principle in the organism of man to lay the foundation for faith.

I will sum it up again: Faith is an eternal principle — one of the attributes of the Deity by which the worlds are and were created. Belief is the admission of either truth or falsehood.¹

In defining the first principle of the gospel, President Brigham Young made a noted distinction between faith and belief. The former — a divine attribute bestowed upon a selected righteous few by the Most High God — is a rarity to find in a present-day unbelieving world; whereas the latter is an inherent characteristic found in all mortals whether righteous or unrighteous. President Daniel H. Wells affirms this aforementioned thought and adds: "Faith is the gift of God; and if we will promote that in our bosoms, which is said to be the basis of power, then what is there that we desire that we cannot accomplish? Our faith and affections once united,

¹*Journal of Discourses*, vol. 8, pp. 16-17. Hereafter cited as JD followed by the appropriate volume and page numbers.

then see the strength and power that we should wield in promoting the principles which we so much rejoice to see spreading abroad upon the face of the earth."² In distinguishing between faith and belief, one prominent Mormon theologian writes:

Many suppose that faith and belief are synonymous terms, and so use them. . . As the terms faith and belief have been employed to convey the same idea, or meaning, we will examine them separately and determine the true signification of each; at least, according to our understanding thereof. To us, belief signifies nothing more nor less than volition of the will or a certain state or condition of the mind in which it yields assent to the truth or any declaration — be the subject matter of that declaration true or false; or the existence of any condition of things as the result of testimony or mental reasoning amounting to evidence. The most abandoned of our race may be and indeed are in possession of this volition to the same extent or so far as their powers of comprehension will permit, as the most faithful and obedient child of God. . .

When then, is faith? We answer: it is a principle of power, or a commission given unto those who are called to administer in the name and by the authority of the Lord Jesus Christ in the ordinances of his Gospel. It is that power by which the worlds were organized. It is that power by which the righteousness of God is revealed. It is the power by which God acts, in whom a fullness dwells; a power of the Priesthood; the authority of God. Moses, Elijah, Daniel, and all the Prophets and Apostles possessed this same power, and exercised the same when necessary — differing only in the degree thereof. The Saints of the Latter-days have the power given unto them also, and we may say, that God never had a people upon the earth

²Ibid., 9:45.

who did not possess this power, to a greater or lesser extent, and all to a degree commensurate to their wisdom or necessity. It is that power by which the sick are healed, devils cast out, the blind made to see, and the deaf to hear. It is also that power which gives effect to the words of the servants of God, and the testimony of the Elders of Israel. . .

Here, then, we see that belief, as before defined, is common to all men, while faith is a principle of power bestowed upon those only, who yield obedience; a principle of power by which the Saints preserve their natural lives upon the earth, and secure to themselves eternal life in the world to come, thereby pleasing God who delights not in the death of any. . .³

From the previously-quoted statements the following can be ascertained: belief, a characteristic possessed by all the inhabitants of the earth, is the foundation for the reception of faith; while the latter, a divine gift from God, forms the basis of the exercising of priesthood power and the administration of gospel principles for the benefit of the righteous faithful. Faith, the source of heavenly power and godly strength, is engendered by the power from the Holy Ghost. Regarding this President Lorenzo Snow stated:

There was a certain blessing connected only with obedience to the Gospel, that was the gift of the Holy Ghost. When people received the ordinances of the Gospel they were promised that they should receive the gift of the Holy Ghost . . . Furthermore, in speaking of its effects, the apostle says: 'The spirit is given to every man to profit withal. To one is given faith.' Not a common, ordinary faith, which some people pretend to at the present day; but faith which enables its possessors to be sawn asunder, to be cast into dens of lions, fiery furnaces, and to undergo tortures of every description.

³Aurelius Miner, *Latter-day Saints' Millennial Star*, vol. 28, pp. 235-237.

This was the kind of faith that the Holy Ghost conferred upon those who possessed it, enabling its possessor to stand in the midst of every difficulty, defy every opposition and lay down his life, if necessary, for the cause that he had espoused. There was an almighty inspiring power in this faith, given by the Lord through the Holy Ghost, which no other principle could communicate.'

Ultimate faith from God is acquired when a person is sincerely desirous of submitting to the prescribed gospel ordinances and, when circumstances permit, pursues this course of righteousness as outlined by the apostles and prophets. Even when a person possesses the inclination to adhere to these everlasting principles of truth, then the gift of faith is bestowed upon him by the Holy Ghost, instilling within his heart a firm testimony.

"Wherefore, watch over him that his faith fail not, and it shall be given by the Comforter, the Holy Ghost, that knoweth all things," reads modern-day revelation instructing Sidney Rigdon to help the Prophet Joseph Smith to retain his faith. The Prophet was very well aware of the fact that if a servant of God is to exercise prophetic and revelatory gifts he must indeed possess a divine testimony from the Holy Ghost. On the aftermath of his glorious First Vision Joseph Smith compared the intense persecution he endured to that which Paul suffered following his open vision on the road to Damascus:

However, it was nevertheless a fact that I had beheld a vision. I have thought since, that I felt much like Paul, when he made his defense before King Agrippa, and related the account of the vision he had when he saw a light, and heard a voice; but still there were but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed and reviled. But all this did not

⁴JD 14:303.

⁵Doctrine and Covenants 35:19. Hereafter cited as D&C.

*destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know to his latest breath, that he had both seen a light and heard a voice speaking unto him and all the world could not make him think or believe otherwise. So it was with me.*⁶

The Prophet Joseph fully understood Paul's clarification of the first principle of the gospel: "So then faith cometh by hearing, and hearing by the word of God."⁷ Both the Apostle Paul and Joseph Smith obtained a divine testimony from members of the Godhead before they became administrators of salvation. "Whenever salvation has been administered," the Prophet explained, "it has been by testimony."⁸ And like Paul of ancient times the latter-day Seer taught that "faith comes by hearing the word of God, through the testimony of the servants of God; that testimony is always attended by the spirit of prophecy and revelation."⁹ Both Joseph Smith and the Apostle Paul discovered that a testimony is obtainable only from God through the power of the Holy Ghost and cannot be sustained by man alone. Concerning this principle Nephi, the Book of Mormon prophet, wrote: "When a man speaketh by the Holy Ghost, the power of the Holy Ghost carrieth it unto the hearts of the children of men."¹⁰ The Prophet Joseph knew that the Holy Ghost only imparts the truth "unto the hearts of the children of men;" and that the proper exercising of a man's free agency determines whether he will be receptive to the gospel or not. If a man responds to the testimony of truth in a very positive manner by embracing it, submitting to its ordinances, and express-

⁶Joseph Smith 2:24-25 in the Pearl of Great Price.

⁷Romans 10:17.

⁸*Documentary History of the Church*, vol. 3, pp. 389-390. Hereafter cited as DHC followed by the appropriate volume and page numbers.

⁹Ibid., 3:379.

¹⁰2 Nephi 33:1.

ing a true and sincere desire to acquire more knowledge, then the Spirit of the Lord will enlighten the man's mind:

You remember the testimony which I bore in the name of the Lord Jesus, concerning the great work which He has brought forth in the last days. You know my manner of communication, how that in weakness and simplicity, I declared to you what the Lord had brought forth by the ministering of His holy angels to me for this generation. I pray that the Lord may enable you to treasure these things in your mind, for I know that His Spirit will bear testimony to all who seek diligently after knowledge from Him. I hope you will search the Scriptures to see whether these things are not also consistent with those things which the ancient Prophets and Apostles have written."

Faith is an eternal principle which is extended from the very presence of the Most High God to mortal man to induce the latter to acquire the life-giving powers and attributes of the Holy Spirit and transform his fallen nature into a divine, godlike being. All men of God have had to acquire a divine knowledge of that first gospel principle contained in the first Article of Faith: "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost." After his banishment from the Garden of Eden, Adam acquired his knowledge of God when the latter manifested Himself unto him (Adam): "And he (God) called upon our father Adam by his own voice, saying: I am God; I made the world, and men before they were in the flesh."¹² Moses, while alone on Mount Horeb, beheld the Lord who appeared to him "in a flame of fire out of the midst of a bush: . . . And Moses hid his face; for he was afraid to look upon God."¹³ Similarly, the brother of Jared hid his face from the brilliance of God's emanating glory

¹¹DHC 1:442.

¹²Moses 6:51.

¹³Exodus 3:2, 6.

when “he saw the finger of the Lord; and it was as the finger of a man unto flesh and blood.”¹⁴

And it was this same miraculously-transforming faith which Adam, Moses and the brother of Jared possessed that broke the heavy shackles of mechanical formalism and regimentated observance that bound Paul to a most spiritless religion of an age that was characterized by meaningless outward performances. From his youth up he sought to attain acceptable righteousness by punctilious compliance with narrow ritualistic religious requirements that did not have the remotest relationship to that robust faith in God that purifies the soul.

His profitless conformity to these outward requirements of the strict Pharisee had led Paul so far from the spirit of true righteousness that he found no difficulty in allying himself with the hate-inspired persecutors of the followers of Christ. He was so bereft of the fundamental spirit of real goodness, that he held the clothes of those who stoned Stephen, and thereby assented to the death of the first Christian martyr.

But while he was on his way to Damascus seeking to arrest and imprison the devout, inoffensive Christians, the resurrected Christ appeared to him; and Paul was made to know that he was persecuting the conqueror of death. The thundering words of Heaven’s crucified King — “I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks;”¹⁵ — pierced the heart of this chief Christian persecutor; and he trembled with the same righteous fear that caused both Moses and the brother of Jared to hide their faces from the glory of God. By this vision Paul was completely changed and transformed. By the awakening of this new faith, his hate turned to love. He became a sacrificing and consecrated exponent of the gospel of the Son of God. His newly-acquired zeal for God knew no languor. It carried him to every corner of the then known world in advocacy of the cross of Christ. He faced the sneers of the

¹⁴Ether 3:6.

¹⁵Acts 9:5.

haughty Greeks, the frowns of the stern Romans and the persecution of the Jews. He went hungry, suffered arrest, imprisonment and humiliation, but never faltered in his proclamation of the gospel of divine love. He finally went to his death in attestation of his unfaltering devotion to truth and God.

It was an imperishable life-transforming and soul-ennobling faith that impelled Paul and his colleagues in the Christian ministry to devote their entire lives, talents, and energies in disseminating the principles of salvation among the children of men. This faith humbles the arrogance of pride, subdues vaulting ambition, calms the fierceness of hate, turns greed into generosity, chastens the affections, purifies the aspirations of the heart and exalts the mind. If one turns a ray of white light through a prism, all the glowing colors of the rainbow will radiate from it in resplendent glory. If one turns the light of Christian faith through the human soul, all the exalting graces of moral grandeur will be reflected in refulgent glory in thought, aspiration and act.

After the martyrdoms of Paul and his dedicated associates of truth, Christianity succumbed to the beguiling perversions of Graeco-Roman paganisms and the subversions of fallacious man-made doctrines by alleged apostolic successors — the educated Church Fathers. Yet in 1820 an obscure, unlearned farm lad, acquiring the faith of his New Testament predecessor, defied the traditional Pharisee-like tenets of church antiquity regarding the Godhead and shattered the learned theologians and biblical scholars' rhetorical image of Jesus Christ as he discovered the true and living God of Heaven. In the teeth of the age-old doctrine of a God "without body, parts, and passions," this bold prophet, Joseph Smith, declared that the Lord in Heaven is a tangible personage of tabernacle, in whose exact image and likeness man was made. He boldly brushed aside the Nicene Council's "congeries of words," descriptive of the Trinity, and plainly averred what the Bible teaches, that the Father and the Son and the Holy Ghost are three distinct personages who are one in mind and pur-

pose. While the timid priests of shallow creeds, were standing afar off, calling to God in the cold words of learned theological formulaes and high-sounding yet hollow religious phrases, Joseph Smith gave the true meaning to the warm yet pulsating truth contained in the invocation of the Lord's prayer, "Our Father which art in Heaven."

His first vocal prayer was the first real faith cry that had gone up from this cold, superstitious world since the dense darkness of the Middle Ages had driven truth from the altar and living belief from the human heart. No longer would the erroneous religious doctrines set forth by medieval papacies darken man's mind. Joseph Smith's humble supplication marked the commencement of an epoch. It was the beginning of the real modern spiritual renaissance.

That prayer was the greatest act of a human soul since paganism killed virile faith and turned the simple religion of Jesus into a glamorous ritualistic show. The boy who prayed that day in the silent woodland had a heart as deep as truth, and lifted high as heaven. He had the faith that defies fate. Around him were the sophistical theologians with their hearts full of doubts and their heads full of theological abstractions, wrangling about empty forms and dead ceremonies. All the notions, customs, creeds and dogmas of the time, denied the possibility of a real answer from God. Yet in spite of doctrines, dogmas and doubts, he believed in Him who said, "If any of you lack wisdom, let him ask of God; that giveth to all men liberally and upbraideth not; and it shall be given him."¹⁶ The heroic faith of that boy, pierced the blue dome through which no word had come to man for seventeen centuries, and called to the earth the majesty of heaven.

When he walked out of that sacred grove that day he was greater than the most learned theologian and profoundest philosopher. He knew the key to the knowledge of God. He had a power greater than that

¹⁶James 1:5.

possessed by a potentate. He held in his heart the most powerful thing in the universe, the omnipotent faith that makes the powers of heaven the servants of man. The faith he possessed was that very same divine conviction the ancient patriarchs, prophets, and apostles had when they conversed with God, angels, and other heavenly personages. It was by his mighty faith of the ancients that the young boy-prophet, Joseph Smith, obtained a firm testimony of God's will concerning these latter days.

As many major gospel principles and ordinances were restored to the Prophet Joseph through angelic visitations, so, likewise, these doctrines of truth were taught to Adam by an angel from on High. "Wherefore, I, the Lord God, caused that he (Adam) should be cast out from the Garden of Eden, from my presence, . . . But, behold, I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord, should send forth angels to declare unto them repentance, and redemption, through faith on the name of mine Only Begotten Son,"¹⁷ reads a modern-day scripture. So angelic beings were dispatched from the presence of God to instruct Adam in the principles and ordinances of the gospel. In recording the incident in which God told the Ancient of Days to offer the firstborn of his flocks as an offering unto Him, Moses wrote: "And after many days an angel of the Lord appeared unto Adam saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me. And the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth."¹⁸ Thus, the everlasting gospel was implanted in Adam's heart after his banishment from heavenly visitants and divine manifestations; and this sacred knowledge which this First Patriarch had acquired was transmitted to his posterity by his firm testimony ac-

¹⁷D&C 29:42.

¹⁸Moses 5:6-7.

accompanied by the Holy Ghost. And Adam's own children and the succeeding generations of his seed exercised faith and obtained a personal knowledge of God and His divine will for themselves. "Adam," Joseph Smith declared, "thus being made acquainted with God, communicated this knowledge which he had unto his posterity; and it was through this means that the thought was first suggested to the minds that there was a God, which laid the foundation for the exercise of their faith, through which they could obtain a knowledge of his character and also of his glory."¹⁹

As it was mentioned earlier in the chapter belief is merely the basis upon which faith is developed; whereas the attainment of true faith as exercised by Adam and his righteous posterity is brought about by the comprehensible knowledge of the character of God. While delivering his famous "Lectures on Faith," the Prophet Joseph maintained that the "correct ideas of the character of God are necessary in order to the exercise of faith in him unto life and salvation; and that without correct ideas of his character the minds of men could not have sufficient power with God to the exercise of faith necessary to the enjoyment of eternal life; and that correct ideas of his character lay a foundation, as far as his character is concerned, for the exercise of faith, so as to enjoy the fullness of the blessing of the gospel of Jesus Christ, even that of eternal glory; . . ."²⁰ And while discoursing upon the character of God in his classic King Follett discourse, the Prophet stated:

There are but a few beings in the world who understand rightly the character of God. The great majority of mankind do not comprehend anything, either that which is past, or that which is to come, as it respects their relationship to God. They do not know, neither do they understand the nature of that

¹⁹*Lectures on Faith*, Lecture 2, Verse 31. Hereafter cited as "Lectures" followed by the appropriate lecture number and verse.

²⁰*Ibid.*, 4:1.

relationship; and consequently they know but little above the brute beast, or more than to eat, drink, and sleep. This is all man knows about God or his existence, unless it is given by the inspiration of the Almighty.

If a man learns nothing more than to eat, drink and sleep, and does not comprehend any of the designs of God, the beast comprehends the same things. It eats, drinks, and sleeps and knows nothing more about God; yet it knows as much as we, unless we are able to comprehend by the inspiration of Almighty God. If men do not comprehend the character of God, they do not comprehend themselves. I want to go back to the beginning, and so lift your minds into a more lofty sphere and a more exalted understanding than what the human mind aspires to.²¹

Continuing in his explanation of the importance of knowing the true character of God as a means of laying the foundation for the exercising of faith, Joseph Smith emphasized the following point: "My first object is to find out the character of God, and what kind of being he is; and if I am so fortunate as to be the man to comprehend God, and explain or convey the principles to your hearts, so that the Spirit seals them upon you, then let every man henceforth sit in silence, put their hands on their mouths, and never lift hands or voices, or say anything against the man of God or the servants of God again."²² According to the Prophet not only will human objections to the ideas of the character of God be forever silenced, but that upon possessing a divine knowledge of God's attributes

. . . the faith of the Saints can become exceedingly strong, abounding in righteousness unto the praise and glory of God, and can exert its mighty influence in searching after wisdom and understanding, until it has obtained a knowledge of all things

²¹*Teachings of the Prophet Joseph Smith*, p. 343.

²²*Ibid.*, p.334.

that pertain to life and salvation. Such, then, is the foundation which is laid, through the revelation of the attributes of God, for the exercise of faith in him for life and salvation; and seeing that these are attributes of the Deity, they are unchangeable — which gives to the minds of the Latter-day Saints the same power and authority to exercise faith in God which the Former-day Saints had; so that all the saints, in this respect, have been, are, and will be, alike, until the end of time; for God never changes, therefore his attributes and character remain forever the same. And as it is through the revelation of these that a foundation is laid for the exercise of faith in God unto life and salvation, the foundation, therefore, for the exercise of faith was, is, and ever will be, the same; so that all men have had, and will have, an equal privilege.²³

When Joseph Smith was referring to the “Former-day Saints” he was obviously referring to the ancients like the brother of Jared whose mighty faith literally dwarfs that commonplace belief possessed by present-day man. Referring to this ancient patriarch’s faith, Orson Pratt said:

We also learn from the history (the Book of Ether) we have read, the principle upon which these blessings are to be received, viz. by faith in Jesus Christ. The brother of Jared did not receive blessings without faith; he exercised faith in the Lord, in the revelations previously received, or which the Prophets had spoken in former days; he exercised faith in the promises given to the fathers.

All the circumstances through which they were called to pass, had a tendency to create a great amount of faith in those ancient men of God. It is true that the brother of Jared had been a Prophet for many years; faith had been centered in his heart, and he could lay hold of the promises of God

...

²³“Lectures” 4:51.

Now reflect upon the faith of this man of God; rather than he be tossed upon the bosom of the great deep for many days excluded from the light of sun, moon, and stars, and rather than he under the necessity of taking wood to make fires, without any outlet for smoke, and before he knew how the Lord was going to provide light, he carved out sixteen stones, which, though white and clear, like unto glass, gave no light.

He carried those stones into a great mountain, and called upon Him who at the beginning said, 'Let there be light and there was light,' to touch those stones that they might have them for lights upon the bosom of the deep. This would be sufficient if there was not another word written, to convince any person that he was a man of great faith, and that when in difficulty he called upon the Lord, and the Lord hearkened to his voice, and put forth His hand. And because of this man's faith he beheld the finger of the Lord when He touched the stones, and those stones were filled with the principles of imparting light.²⁴

On another occasion Orson Pratt spoke with great admiration concerning the faith of the brother of Jared:

You can see from the very language itself, what great confidence this man of God had in relation to the doings of the Lord. It was not a thing that looked impossible to him for the Lord to touch these sixteen stones, two of which were to be placed in each vessel, one at each end. He knew the Lord could touch them, and that it was possible for him to cause them to shine forth in these vessels, giving them light while they crossed the ocean.²⁵

The brother of Jared possessed childlike faith and godly humility as he approached Almighty God with the sixteen small stones which were very clear and looked

²⁴JD 3:346.

²⁵Ibid., 19:209.

like transparent glass. According to the brother of Jared's great faith the veil concealing heaven from mortal eyes was rent and the Lord extended His finger to illuminate the stones. Upon beholding God's finger and the exercise of even greater faith, the brother of Jared was permitted to see Christ's premortal body in all its radiant glory. With this divine knowledge this ancient patriarch, possessing "faith no longer, for he knew, nothing doubting,"²⁶ was redeemed from the fallen state of earthly man and taken into the presence of God.

On many different occasions Orson Pratt discoursed upon the mighty faith of that godly man who led the Jaredite nation. While discussing the Savior's premortal body which the brother of Jared beheld, Elder Pratt declared: "Well, that body — the body of the Lord — that the brother of Jared saw, was a personal body. It had fingers, a face, eyes, arms, hands, and all the various parts which the human body has, so much so that he thought it was really flesh and bones, until he was corrected and found that it was the spirit of Jesus, that same spirit, says Jesus, which, in the meridian of time, should come and take a body, and die for the sins of the world."²⁷ And while delivering an inspired discourse on December 28, 1973, Elder Pratt observed:

Here was the redemption of a man restored back again into the presence of the Lord while yet in the flesh; he saw with his eyes what he had before seen by faith. Then the Lord said — 'Behold, I am Jesus Christ, . . . Behold, this body which you now see is the body of my spirit, and all men in the beginning have I created after the body of my spirit.' Notice now, they were created after the same form and fashion, and no doubt attain by growth to similar dimensions as the body of his spirit, without flesh and bones. The expression is, 'All men in the beginning' — you were there, all this creation were there; all the inhabitants of the earth who now live,

²⁶Ether 3:19.

²⁷JD 19:316.

*all that have lived, and all that will live in times to come, were all created after the body of his spirit in the beginning before this world was made.*²⁸

Through the power of faith magnified by the brother of Jared the latter beheld the spirit body of the Savior many centuries before He came upon the earth and embarked on a mortal ministry. Before he was ultimately redeemed from the Fall, this man of God obtained a correct idea of the divine character and attributes of the Deity of Heaven. It was this knowledge of the proper concept of God's character that Joseph Smith acquired while he was in the sacred grove; and when he emerged from that sylvan temple he possessed a pure and pristine truth of the Godhead — a truth that had been perverted and obscured by the many apostate factions of sectarian Christianity. This knowledge of the absolute certainty of God's character and His attributes enabled the Prophet to advocate the following inspired doctrine of God in his famous King Follett discourse:

*God Himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens ! That is the great secret. If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible, — I say, if you were to see him today, you would see him like a man in form — like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with him, as one man talks and communes with another.*²⁹

“Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets,”³⁰ wrote the Old Testament prophet, Amos. And one of the more profound and great secrets that God reveals to

²⁸Ibid., 16:334.

²⁹*Teachings of the Prophet Joseph Smith*, pp. 345.

³⁰Amos 3:7.

His earthly spokesman is a knowledge of His true character. "That is the great secret," said the Prophet Joseph Smith. A knowledge of the character and attributes of God is indeed a great secret concealed from the wicked world since God hides his face with the veil and reveals Himself to a very righteous few. Possession of this divine knowledge enables the prophets of God to testify of noble gospel truths to the inhabitants of the earth with much boldness and great fervor. However, from the annals of sacred history the fact is established that all mighty men of faith had to know of the certainty of God's character. The brother of Jared, as Orson Pratt had noted earlier, obtained a correct knowledge of Christ's spirit body. Enoch obtained this knowledge because "he walked with God: and he was not; for God took him."³¹ "But Enoch," declared John Taylor, "when we come to know more of his history from the revelations that have been given, we find, was a man that had communication with God from time to time."³² So, like the brother of Jared, Enoch knew with an absolute certainty of God's character. Moses, while journeying on the high mountain tops, beheld the glorious presence of God and gained a knowledge of Him. The Apostle Paul acquired a knowledge of God's character on the road of Damascus; and Joseph Smith obtained it when praying in the sacred grove. Throughout all meridians of time and gospel dispensations the prophets and apostles of God obtained a firm testimony of the character and attributes of their Divine Maker before they embarked upon their respective missions to advance the cause of righteousness upon the earth. And the Prophet Joseph declared that the first principle of the gospel is to know for a certainty the character of God — which knowledge the latter-day Seer and his ancient predecessors had to obtain before becoming legal administrators of salvation:

. . . It is the first principle of the Gospel to know for a certainty the character of God, and to know

³¹Genesis 5:24.

³²JD 21:156.

*that we may converse with him as one man converses with another, and that he was once a man like us; yea, that God Himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did; and I will show it from the Bible.*³³

Joseph Smith reiterated the aforementioned “first principle” of the Gospel time and time again. On one occasion he stated: “Let us here observe, that after any portion of the human family are made acquainted with the important fact that there is a God, who has created and does uphold all things, the extent of their knowledge respecting his character and glory will depend upon their diligence and faithfulness in seeking after him, until like Enoch, the brother of Jared, and Moses, they shall obtain faith in God, and power with him to behold him face to face.”³⁴ And in a latter-day revelation dated May 6, 1833, the following instruction was given: “Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth upon my name, and obeyeth my voice and keepeth my commandments, shall see my face, and know that I am.”³⁵ Consequently, it is the privilege and duty for the Latter-day Saints to exercise faith and obtain a divine knowledge of the absolute certainty of God’s character and attributes like Enoch, the brother of Jared, Moses, the Apostle Paul, and Joseph Smith possessed.

There are many classic scriptural definitions of faith found in the Bible and the Book of Mormon which indicate that the ancients of mighty faith were intimately familiar with the first principle of the gospel. Regarding this the Apostle Paul wrote: “Now faith is the substance of things hoped for, the evidence of things not seen.”³⁶ Alma, the Nephite prophet, said that “faith is not to have a perfect knowledge of things; therefore if ye have

³³*Teachings of the Prophet Joseph Smith*, pp. 345-346.

³⁴“Lectures” 2:55.

³⁵D&C 93:1.

³⁶Hebrews 11:1.

faith ye hope for things which are not seen, which are true.”³⁷ In commenting on the nature of faith Moroni emphasized the fact that a man’s faith must be fully proven before he can ultimately enjoy the blessings: “I would show unto the world that faith is things which are hoped for and not seen; wherefore, dispute not because ye see not, for ye receive no witness until after the trial of your faith.”³⁸

What did the Apostle Paul mean by his definition that “faith is the evidence of things not seen?” He meant that faith is that faculty of the human soul through which and by which a person becomes vividly aware of unseen things. When the apostolic missionary talked about this evidence of things not seen, he talked about a very vivid, unusual awareness of the existence of unseen things. In discussing the subject of faith, the Prophet inquired directly: “Faith itself — what is it?” In elaborating upon Paul’s definition of faith, Joseph Smith observed: “The author of the epistle to the Hebrews . . . gives the following definition of the word faith. ‘Now faith is the substance (assurance) of things hoped for, the evidence of things not seen.’ From this we learn that faith is the assurance which men have of the existence of things which they have not seen, and the principle of action in all intelligent beings.”³⁹ When the Prophet substituted the word “assurance” for the word “substance,” he was obviously pinpointing that divine characteristic within all men of righteousness which motivated them to be acutely perceptive of and fully comprehend the unseen secrets of eternity — the greatest of which was the absolute certainty of God’s character and attributes. It was this “assurance,” the intangible yet profound substance of the soul, that gave a man of God like the ancient Lawgiver, Moses, the vivid certainty of the existence of the unseen. Of this man Moses, Paul said: “By faith Moses forsook Egypt, not fearing the wrath of the king:

³⁷Alma 32:21.

³⁸Ether 12:6.

³⁹“Lectures” 1:7-9.

for he endured, as seeing him who is invisible.”⁴⁰ That is to say, Moses, by reason of the purity of his life and the nobility of his mind, was so close to God that he could almost see His majesty on high. And on commenting on the brother of Jared having beheld Christ’s premortal body, Orson Pratt observed that “he (the brother of Jared) saw with his eyes what he had before seen by faith.”⁴¹ That would mean that the brother of Jared, possessing the majestic spirit and noble mind of heaven, was also intimately familiar with the Most High God that he could almost behold His glory even before the event transpired in reality. That is faith. That “is the evidence of things not seen.”

In his scriptural definition of faith Paul said that “it is the substance of things hoped for.” What did he mean by those words? He meant that faith is the positive assurance that saints have that they will receive from God what they rightly hope to receive from Him. He was talking about a deep, divine trust in the living God, and in His power. The New Testament apostle was talking about a transcending hope, because he referred to Abraham as a man who had this wonderful assurance of “things hoped for.” Of this man Abraham, Paul wrote: “By faith Abraham when he was tried, offered up Isaac, and he that had received the promises offered up his only begotten son, for he accounted that God was able to raise him up, even from the dead.”⁴² From the previously-mentioned scripture the following words are to be noted to indicate the “substance” of Abraham’s soul: “For he accounted that God was able to raise him up, even from the dead” When the Apostle Paul talked about faith in the sense of being the assurance that saints have that they can receive anything in righteousness from God, he had in mind, that deep-hearted, whole-souled trust that Abraham had. Abraham who came to be called “the father of the faithful,” had a heart so true, so strong, that he could believe that the God of all

⁴⁰Hebrews 11:27.

⁴¹JD 16:334.

⁴²Hebrews 11:17, 19.

power could instantly give life to a dead person, if it were right in his economy.

In Latter-day Saint theology the concept of faith entails an unusual, profound, soul-rooted trust in the God of majesty and power. Jesus the Christ had in mind the same idea of faith that the Apostle Paul attempted to explain in the eleventh chapter of his letter to the Hebrews. There were in the days of Jesus a few men and women who were pure enough in heart, and clean enough in mind, to understand what Jesus meant when he talked about faith. But there were only a few. Those precious few are counted among the noblest of the souls of the children of men who have ever come to this world.

One of those noble few was a woman who had been afflicted for twelve long years of her life. This woman, as the story is told, was so greatly afflicted that none of the physicians and medical minds of the time could give her any relief. The story says that she spent her fortune upon the doctors and was not healed. One day this good woman stood in the throng as Jesus Christ walked along. She had heard of His beautiful life. She had heard of His splendid character. Moreover, she had heard of the marvelous things which Jesus wrought by the power of faith. So when Jesus came into sight of this unusual woman, her heart fairly leaped within her as she said: "If I can but touch the hem of His garment, I shall be healed." Such a powerful statement came from a noble heart. It came from a heart that was true enough and strong enough to believe that God could and would do anything on behalf of those who really trusted in him, and humbled themselves before him.

This woman reached forth her hand and touched just the apparel of Jesus Christ, and she was instantly healed. Decrepitude left her. Strength took the place of weakness. Life came back into her veins and arteries, and the bloom of health came back into her cheeks. Then a little conversation arose between Jesus and the disciples as to what had occurred. These disciples had not noticed anything unusual. They had not been born of the Spirit. They were still just usual men. They were

not spiritually alive like the ancients who preceded them. So they did not witness anything unusual. They said to Jesus: "The throng press thee, and sayest thou, who did touch thee?" But Jesus knew. He turned to the disciples and said: "I perceive that someone did touch me, for virtue went out of me." The life and strength of virtue left Jesus through the magic power of faith, and healed the afflicted unfortunate woman. Then the woman came into His presence, trembling in the meekness of her pure gratitude, and told everything to the Savior. His response was — "Thy faith hath made thee whole." Christ's statement was a monumental truth. It was her faith which was the healing power that restored her to health and strength.⁴³

Throughout His whole mortal ministry Jesus taught the Pauline definition of faith — "Now faith is the substance (or assurance) of things hoped for, the evidence of things not seen." He had encountered those righteous few who like the aforementioned afflicted woman possessed a deep, heartfelt, spiritually-enlivening assurance in godly miracles and sought to be healed by merely touching the hem of His garment. "And . . . they came into the land of Gennesaret. And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased. And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole."⁴⁴ He knew about the vivid certainty of the existence of unseen things which the brother of Jared, Abraham, and Moses possessed; and He endeavoured to teach His disciples the importance of retaining this divine assurance in the unseen attributes of eternity. Yet, despite the Savior's continuous instructions to His Twelve Apostles, Thomas, after being told by his colleagues that their Master had revealed Himself to them in His resurrected state, expressed his doubt and unbelief with the following words: "Except I shall see in his hands the print of the nails, and put my finger into

⁴³St. Mark 5:25-34.

⁴⁴St. Matthew 14:34-36.

the print of the nails, and thrust my hand into his side, I will not believe.” Some eight days later Jesus made His appearance again and instructed His unbelieving disciple to “behold my hands, and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.” The Savior made a definite contradistinction between the “seeing is believing” attitude of worldly unbelievers and the sightless faith of the godly humble; and in continuing His gentle reprimand of Thomas’ unwillingness to believe in His resurrection, Christ said: “Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.”⁴⁵

As the resurrected Christ uttered that immortal admonition, His mind undoubtedly reflected upon the unique faith of the righteous ancients like the brother of Jared, Abraham, and Moses who had preceded the doubting apostle by many centuries. These ancient mighty men of faith were among those who had not seen and yet had believed — namely, the exercise of their faith in the spiritually-discernable unseen of eternity had actually preceded the occurrence of divine manifestations and heavenly miracles which evidenced the existence of the Kingdom of God. Faith is indeed an eternal principle like Brigham Young said and is endowed to a righteous few; while mere belief is accessible to the whole world. The former is a gift from the Lord; while the latter is an inherent characteristic in all mankind. The brother of Jared did not behold Christ’s premortal body and was not ultimately redeemed from the Fall because of belief. The angelic intervention which spared Abraham’s son at the sacrificial altar was not brought about by mere belief. And Moses did not forsake the materialistic pomp and the worldly grandeur of glorious Egypt because of belief. All these feats and many more were accomplished only through the power of faith.

Furthermore, Paul did not relinquish his persecuting the humble Christians because of belief. The young farm

⁴⁵St. John 20:25-29.

lad, Joseph Smith, did not give up his search for heavenly truth despite the convincing sophistries of the ministers of his day because of belief. Both these righteous men and all the saints of God in ancient and modern times tenaciously embraced the everlasting principles of truth through the exercise of faith and not belief.

Adam, Enoch, the brother of Jared, Abraham, Moses, the Apostle Paul, the Prophet Joseph Smith and many other men of mighty faith had to acquire that vivid, absolute knowledge of God's character and His attributes before they performed their divinely-foreordained ministries of truth upon the earth. And as these godly men obtained this knowledge the Latter-day Saints must also receive through the exercise of their faith a firm testimony of God and His will upon the earth — which testimony is unobtainable through the common belief of an ungodly world.

CHAPTER II

FAITH — A PRINCIPLE OF POWER

“Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear,”¹ wrote the Apostle Paul in his epistle to the ancient Hebrews. The Prophet Joseph Smith clarified the New Testament apostle’s scriptural statement in the following manner:

By this we understand that the principle of power which existed in the bosom of God, by which the worlds were framed, was faith; and that it is by reason of this principle of power existing in the Deity, that all created things exist; so that all things in heaven, on earth, or under the earth, exist by reason of faith as it existed in Him.

Had it not been for the principle of faith the worlds would never have been framed, neither would man have been formed of the dust. It is the principle by which Jehovah works, and through which he exercises power over all temporal as well as eternal things. Take this principle or attribute — for it is an attribute — from the Deity, and he would cease to exist.

Who cannot see, that if God framed the worlds by faith, that it is by faith that he exercises power over them, and that faith is the principle of power? And if the principle of power, it must be so in man as well as in the Deity? This is the testimony of all the sacred writers, and the lesson which they have been endeavoring to teach to man It was by faith that the worlds were framed. God spake, chaos heard, and the worlds came into order by

¹Hebrews 11:3.

reason of the faith there was in Him. So with man also; he spake by faith in the name of God, and the sun stood still, the moon obeyed, mountains removed, prisons fell, lions' mouths were closed, the human heart lost its enmity, fire its violence, armies their power, the sword its terror, and death its dominion; and all this by reason of the faith which was in him.

Had it not been for the faith which was in men, they might have spoken to the sun, the moon, the mountains, prisons, the human heart, fire, armies, the sword, or to death in vain !

Faith, then, is the first great governing principle which was power, dominion, and authority over all things; by it they exist, by it they are upheld, by it they are changed, or by it they remain, agreeable to the will of God. Without it there is no power, and without power there could be no creation nor existence.²

That "faith is the first great governing principle of power" in Heaven is evidenced by the fact "that the worlds were framed by the word of God." It is by mere expression from God that the mighty creative forces of heaven were activated and chaotic matter was organized into a habitable world.³ And referring again to the previously-quoted excerpt from Lecture 1 of the "Lectures on Faith," Joseph Smith declared: "It was by faith that the worlds were framed. God spake, chaos heard, and the worlds came into order by reason of the faith there was in Him."⁴ Faith, therefore, in God's infinite realm is a divine utterance by words requiring absolutely no physical exertion whatsoever; and the creation of worlds — that is, the organizing of chaotic matter into livable planets — is accomplished solely by the verbal dictates of God. In ancient times the Lord told Moses: "And by the word of my power have I created them. . .

²"Lectures" 1:15-17, 22-24.

³*Teachings of the Prophet Joseph Smith*, p. 351.

⁴"Lectures" 1:17.

And worlds without number have I created. . .”⁵ And in latter-day revelation the Lord declared that “whatsoever I have created has been by the word of my power, which is the power of my Spirit. For by the power of my Spirit created I them; yea, all things both spiritual and temporal — .”⁶ It was by the word of God’s power — namely, faith — that innumerable worlds were created: “In the beginning God created the heaven and the earth. . . And God said, Let there be light; and there was light.”⁷ According to latter-day revelation this heavenly light which made the earth into a living organism was the light of Christ:

*This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made; As also the light of the stars, and the power thereof by which they were made; And the earth also, and the power thereof, even the earth upon which you stand. . . Which light proceedeth forth from the presence of God to fill the immensity of space —*⁸

In discussing the creation of worlds with Abraham, God indicated that this divine process of organizing chaotic material was brought about by the Gods’ uttered pronouncements:

And then the Lord said: Let us go down. And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth. And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and darkness reigned upon the face of the deep, and the Spirit of the Gods was brooding upon the face of the waters. And they (the Gods) said: Let there be light; and there was light.

⁵Moses 1:32-33.

⁶D&C 29:30-31.

⁷Genesis 1:1, 3.

⁸D&C 88:7-10, 12.

. . . And the Gods also said: Let there be an expanse in the midst of the waters, and it shall divide the waters from the waters. And the Gods ordered the expanse, so that it divided the waters which were under the expanse from the waters which were above the expanse; and it was so, even as they ordered. And the Gods called the expanse, Heaven. . . And the Gods ordered, saying: Let the waters under the heaven be gathered together unto one place, and let the earth come up dry; and it was so as they ordered; And the Gods pronounced the dry land, earth; and the gathering together of the waters, pronounced they, great waters; and the Gods saw that they were obeyed . . . And the Gods watched those things which they had ordered until they obeyed."

From the aforementioned account which was recorded in the ancient writings of Abraham, one fact can be ascertained: the divine creation of this earth was brought about by the utterances and the dictated expressions of the Deities of Heaven and not through the strenuous exertions of physical labor. The scriptural statements — "the Gods said," "the Gods ordered," and "the Gods pronounced" — plainly indicate, as the Apostle Paul wrote, "that the worlds were framed by the word of God."

According to the Prophet Joseph Smith as faith is an inherent attribute in God, it must also become an innate characteristic in man. After mentioning the fact that God had organized chaotic matter and created the earth by mere utterance, the latter-day Seer said: "So with man also; he spake by faith in the name of God, and the sun stood still, the moon obeyed, mountains removed, prisons fell, lions' mouths were closed, the human heart lost its enmity, fire its violence, armies their power, the sword its terror, and death its dominion; and all this by reason of faith which was in him."¹⁰ A righteous man

⁹Abraham 4:1-3, 6-8, 9-10, 18.

¹⁰"Lectures" 1:22.

whose whole soul is imbued with the heavenly power of faith can perform miraculous deeds upon the earth in a similar manner by which the worlds were created by the Most High God. If a godly man attains that degree of faith the Divine Creator of worlds possesses; then the latter will honor the man's mighty utterances. In instructing Enoch about the mission he was to perform among his people, God said: "Behold my Spirit is upon you, wherefore all thy words will I justify; and the mountains shall flee before you, and the rivers shall turn from their course; and thou shalt abide in me, and I in you; therefore walk with me."¹¹ When God honors or "justifies" His earthly servant's words, then miraculous feats are performed without using physical force. Regarding this the Prophet Joseph said: "It is by words, instead of exerting his physical powers, with which every being works when he works by faith."¹² During His mortal ministry the Savior told His disciples that if they exercised faith, God would likewise honor or "justify" the inspired words they uttered: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."¹³ Throughout all meridians of time God has honored the words of men of great faith in bringing about memorable spiritual events. In his "Lectures on Faith" Joseph Smith mentioned a few:

Joshua spake, and the great lights which God had created stood still. Elijah commanded, and the heavens were stayed for the space of three years and six months, so that it did not rain: he again commanded and the heavens gave forth rain. All this was done by faith. And the Savior says, 'If you have faith as a grain of a mustard seed, say to this mountain, 'Remove,' and it will remove; or say to that sycamine tree, 'Be ye plucked up, and planted in the midst of the sea, and it shall obey you.'

¹¹Moses 6:34.

¹²"Lectures" 7:3.

¹³St. Matthew 19:18.

Faith, then, works by words; and with these its mightiest works have been, and will be, performed.¹⁴

And it was through this divinely-expressive power of faith that the brother of Jared commanded the mountain named Zerin to remove and it was removed. The account of this marvelous incident which is recorded in the Book of Mormon reads: "For the brother of Jared said unto the mountain Zerin, Remove — and it was removed. And if he had not had faith it would have not moved; wherefore thou workest after men have faith."¹⁵ And the Lord told Enoch that "the mountains shall flee before" him upon his verbal commands. God will justify all humble expressions of faith as they are pronounced by His servants.

One of the best definitions of faith that was employed by the writers of sacred literature was that faith was comparable to a tiny, insignificant seed which when planted in the fertile soil of a receptive heart and nurtured with the spiritually-nutritive ingredients of heaven will blossom into and flourish as a flower of eternal beauty. While addressing the assembled multitude, Jesus told the following parable: "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh of a tree, so that the birds of the air come and lodge in the branches thereof."¹⁶

The prophet Alma's explanation of how true faith can be developed is profound yet beautiful. In addressing his congregants, he compared faith to a tiny seed which when meticulously planted in the receptive hearts begins "to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves — it must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge

¹⁴"Lectures" 7:3.

¹⁵Ether 12:30.

¹⁶St. Matthew 13:31-32.

my soul; yea, it beginneth to enlighten my understanding, yea, it beginneth to be delicious to me - But, behold, as the seed swelleth, and sprouteth, and beginneth to grow, then you must needs say that the seed is good; for behold it swelleth, and sprouteth, and beginneth to grow.”¹⁷ Continuing with his discourse, Alma explained how the seed of faith will grow into a tree bearing good fruit if the recipient of this spiritual gift nourished it (the tree). However if this seed of faith is planted on barren ground the tree will not take root and “ye can never pluck of the fruit of the tree of life. But if ye will nourish the word, yea, nourish the tree as it beginneth to grow, by your faith with great diligence, and with patience, looking forward to the fruit thereof, it shall take root; and behold it shall be a tree springing up unto everlasting life.”¹⁸

While delivering an inspired discourse in Ogden, Utah, George Q. Cannon elaborated upon the words of Alma:

It is essentially necessary then, in view of these things, that we should exercise faith. Our minds should be drawn out and our faith exercised. It may be that little in the beginning. As the Prophet Alma said, when addressing the people on one occasion, and referring to the word of the Lord, it was like seed planted in the heart; its influence and effect at first were not very powerful; but if it were planted in the heart, 'Why it is a good seed, I feel it growing!' And if it were nourished and cherished, it would continue to grow until, to use a figure, it would become a great tree, and fill the whole man with light, knowledge, and wisdom, and with the gifts and qualifications necessary to make him perfect before the Lord. Our faith may be small in the beginning, but if we cultivate it, it will grow; if we do not it will die out, noxious weeds will spring up and choke it. But if we exercise it as we should,

¹⁷Alma 32:28, 30.

¹⁸Ibid., 32:40-41.

the vail of darkness that separates us from God, and which prevents us from comprehending the things of His kingdom, will grow thinner and thinner, until we see with great distinctness and clearness the purposes of God our heavenly Father, and comprehend them as He designs we should; and carry them out in our lives.¹⁹

After the tiny seed of faith which is, as the Savior called it, “the least of all seeds” is firmly planted in the heart, it will germinate and grow into a magnificent tree of life that will “bring forth fruit unto God.”²⁰ And if these seeds of the heart emerge into trees that do not bear good fruit then a horrible fate awaits them: “Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.”²¹ For “the fruit of the righteous is a tree of life. . .;”²² and this fruit “is most precious, which is sweet above all that is sweet, and, which is white above all that is white, yea, and pure above all that is pure; and ye shall feast upon this fruit even until ye are filled, that ye hunger not, neither shall ye thirst.”²³ In his classic dream of the tree of life and the rod of iron, Lehi partook of this divine fruit:

And it came to pass after I beheld a tree, whose fruit was desirable to make one happy. And it came to pass that I did go forth and partake of the fruit thereof; and I beheld that it was most sweet, above all that I ever tasted. Yea, and I beheld that the fruit thereof was white, to exceed all the whiteness that I had ever seen. And as I partook of the fruit thereof it filled my soul with exceeding great joy; wherefore, I began to be desirous that my family should partake of it also; for I knew that it was desirable above all other fruit.²⁴

¹⁹JD 13:372-373.

²⁰Romans 7:5.

²¹St. Matthew 17:20.

²²Proverbs 11:30.

²³Alma 32:42.

²⁴1 Nephi 8:10-12.

Being the tiny seed from which a mighty tree of life can emerge, faith can only come from godly or heavenly sources endowed upon a few righteous men of God. Faith as a principle of divine power is far beyond mortal comprehension; and unless the Spirit of the Lord enlightens the faltering human mind, man would always remain with his ignorant attitudes and superstitious opinions regarding the character of God and the nature of eternity. When a righteous person even possessed faith as that of a tiny mustard seed he can perform wonderful miracles. Using this symbolic comparison, the Savior said: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."²⁵ And on another occasion He declared: "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you."²⁶ Consequently, the tiny seed of faith grows into a mighty tree bearing the delicious fruits of faith-promoting events and spiritual occurrences.

These flourishing fruits of faith are manifested when righteous acts or goodly deeds are performed under the dictated commands of the servants of God. Again, when the seed of faith swells and is enlarged in the godly man's heart, then the latter's merely-spoken words become the powerful forces of heaven which causes the obedient elements of earth to move according to the righteous will. The division of the Red Sea by Moses was brought about by the latter's great faith: "And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left."²⁷ When preparing to return to Jerusalem with his faith-

²⁵St. Matthew 17:20.

²⁶St. Luke 17:6.

²⁷Exodus 14:21-22.

destitute brothers to obtain the plates from Laban, Nephi gave the following admonition to Laman and Lemuel: "Therefore let us go up; let us be strong like unto Moses; for he truly spake into the waters of the Red Sea and they divided hither and thither, and our fathers came through, out of captivity, on dry ground, and the armies of Pharaoh did follow and was drowned in the waters of the Red Sea."²⁸ From the two previously-quoted scriptures the following can be ascertained: Moses spoke "unto the waters of the Red Sea" upon which "the Lord caused the sea to go back by a strong east wind all that night" — in other words, the Lord "justified" or honored the ancient Lawgiver's utterances to that vast body of water.

In expressing his views about faith to the ancient Hebrews, Paul wrote: "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."²⁹ Similarly, a latter-day revelation emphasizes the importance of a man possessing faith in order to please God: "Yea, signs come by faith, unto mighty works, for without faith no man pleaseth God; and with whom God is angry he is not well pleased; wherefore, unto such he showeth no signs, only in wrath unto their condemnation."³⁰ And another modern-day revelation stresses how essential it is for man to obtain faith; and without it his capabilities are finite: "Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men. And if you have not faith, hope, and charity you do nothing."³¹

With but a few rare exceptions men throughout all meridians of time have always displeased God. "And my vineyard has become corrupted every whit; and there

²⁸1 Nephi 4:2.

²⁹Hebrews 11:6.

³⁰D&C 63:11.

³¹Ibid., 18:18-19.

is none which doeth good save it be a few; and they err in many instances because of priestcrafts, all having corrupt minds," declared the Lord in these latter days. God is desirous of revealing His will to His wayward children on the earth and performing miracles among them; but an iniquitous, unbelieving world will not permit such a thing to occur. The few exceptions who have pleased God have been those who had embraced the everlasting gospel: "And there are none that doeth good except those who are ready to receive the fulness of my gospel, which I have sent forth unto this generation."³² Among the scripturally-recorded exceptions who have pleased the Lord were Enoch, the brother of Jared, and Moses whose mighty pronouncements were "justified" by their Maker; and the primary reason their memorable words of faith had been honored was because God was pleased with the great faith they possessed.

The scriptural tenet that it is impossible to please God without possessing faith is very similar to Christ's doctrine that those trees that do not bear good fruit will be hewn down and cast into the fire. The seeds from the fruit-bearing trees of faith will subsequently be planted in the fertile soil of other receptive souls and ultimately proliferate into future trees of life. And those seeds from fruit that is not good at all becomes an abomination and is inevitably destroyed.

"For behold, I am God; and I am a God of miracles; and I will show unto the world that I am the same, yesterday, today, and forever; and I work not among the children of men, save it be according to their faith,"³³ proclaimed the Lord to the ancient prophet Isaiah. To spearhead His work of righteousness among the children of men upon the earth, the Lord has selected men of faith to bring about these miraculous occurrences and spiritual events which implant in the fertile heart those divine seeds which germinate and flourish into mighty trees of life.

³²Ibid., 33:4; 35:12.

³³Isaiah 20:25.

According to the Prophet Joseph Smith a true man of faith must have “an actual knowledge that the course of life which he is pursuing is according to God’s will” — that is, pleasing in God’s sight — if he is to exercise faith and serve God diligently.³⁴ If he is to possess the great faith of an Enoch or a brother of Jared, he must have the unshakably-firm conviction that God will also “justify” or honor his words. Faith, then is “knowing, not merely believing” because “an actual knowledge to any person, that the course of life which he pursues is according to the will of God, is essentially necessary to enable him to have that confidence in God without which no person can obtain eternal life.”³⁵ It was by such an actual knowledge “that the ancient saints to endure all their afflictions and persecutions, and to take joyfully the spoiling of their goods, knowing (not believing merely) that they had a more enduring substance.”³⁶

It was this actual knowledge — that is, the firm conviction — that the courses they were pursuing were pleasing to God that caused righteous men of faith to give their all — even their very lives, if necessary, — for the truth’s sake. And until mortal men acquire this knowledge “they will persecute to the uttermost all that worship God according to his revelations, receive the truth in the love of it, and submit themselves to be guided and directed by his will; and drive them to such extremities that nothing short of an actual knowledge of their being the favorites of heaven. . . will enable them to exercise that confidence in him, necessary for them to overcome the world, and obtain that crown of glory which is laid up for them that fear God.”³⁷ Similarly, unless the people of God possess this actual knowledge that the course they are currently pursuing is pleasing to the Lord, they will not be able to withstand the incessant onslaughts of the adversary of righteousness: “Such was, and always will be, the situation of the saints of

³⁴“Lectures” 3:5.

³⁵Ibid., 6:3, 2.

³⁶Ibid.

³⁷Ibid., 6:4.

God, that unless they have an actual knowledge that the course they are pursuing is according to the will of God they will grow weary in their minds and faint.”³⁸ And it is this actual knowledge that also motivated righteous men to sacrifice everything for God’s sake:

*For a man to lay down his all, his character and reputation, his honor, and applause, his good name among men, his houses, his lands, his brothers and sisters, his wife and children, and even his own life also — counting all things but filth and dross for the excellency of the knowledge of Jesus Christ — requires more than mere belief; but actual knowledge, realizing that, when these sufferings are needed, he will enter into eternal rest and be a partaker of the glory of God . . . But when he has this knowledge, and most assuredly knows that he is doing the will of God, his confidence can be equally strong that he will be a partaker of the glory of God.*³⁹

Faith is synonymous with divine power; and to acquire this power of faith one must be willing to give all he possesses to obtain it. To this end sacrifice is necessary. True Christianity is a religion of sacrifice. During His mortal ministry Christ advocated this principle: “Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.”⁴⁰ And the Prophet Joseph Smith said:

Let us here observe, that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation; for, from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It was through this sacrifice, and this only, that God had ordained that men should enjoy eternal life; and it is through the

³⁸Ibid.

³⁹“Lectures” 6:5-6.

⁴⁰St. Luke 17:33.

medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are will pleasing in the sight of God. When a man has offered in sacrifice all that he has for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice because he seeks to do His will, he does know, most assuredly, that God does and will accept his sacrifice and offering, and that he has not, nor will not seek His face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life.⁴¹

It is the duty and privilege of all Latter-day Saints to humbly place all they possess on the altars of their hearts and joyfully abide by the admonition the Savior gave one wealthy young man who inquired as to what he should do to obtain eternal life: "And, behold, one came and said unto him, Good Master, what good shall I do, that I may have eternal life? . . . Jesus said unto him, If thou wilt be perfect, go and sell what thou hast and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions."⁴² And on another occasion the Lord said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves break through and steal: For where your treasure is, there will your heart be also."⁴³ When any person clings tenaciously to wordly wealth or power, his faith in God wanes and doubt begins to prevail in his mind. Regarding this Orson Hyde, a member of the Council of the Twelve, said:

It is the desire of my heart to do all I can to inspire in you a living faith in God, and I am sorry to

⁴¹"Lectures" 6:7.

⁴²St. Matthew 19:16, 21-22.

⁴³Ibid., 6:19-21.

say that there are those in our midst, against whom I have no particular charge to make, but who, by reason of the favors which fortune or this world has bestowed upon them, have become weak and sick in the faith, and who, I may say, have almost no faith at all. I feel on this occasion that if wealth would destroy what little faith I have I would rather that it would take to itself wings and fly beyond my reach. I have no faith to boast of, but what little faith I may possess I think more of than I do of the wealth of this world, for the wealth of this world will not carry me successfully through the dark valley of the shadow of death; it will not open to me the portals of bliss, but real and genuine faith in God will accomplish this."

It should be the Latter-day Saints' primary desire to please God — and the only way to accomplish this is to attain true and mighty faith: "Therefore it is said, and appropriately too, that 'Without faith it is impossible to please God.' If it should be asked — Why is it impossible to please God without faith? The answer would be — Because without faith it is impossible for men to be saved; and as God desires the salvation of men, he must, of course, desire that they should have faith; and he could not be pleased unless they had, or else he could be pleased with their destruction,"⁴⁵ said the Prophet Joseph Smith. And Wilford Woodruff said that Latter-day Saints cannot perform their duties acceptably before God without faith: "It requires faith on the part of the Latter-day Saints to perform their duties acceptably before God, for we, in this dispensation, must walk by faith, and not by sight, just as much as the people of God in any previous dispensation. And this principle we should exercise and live by."⁴⁶

God requires that His people sacrifice everything to advance His cause upon the earth; and He will put them

⁴⁴JD 17:4-5.

⁴⁵"Lectures" 7:7.

⁴⁶JD 17:4-5.

through fiery trials and tribulations to determine if they will relinquish all their earthly possessions even their own lives to ultimately obtain the greatest of all godly gifts — eternal life: “And if you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God.”⁴⁷ And another passage of latter-day scripture reads: “But blessed are they who are faithful and endure, whether in life or in death, for they shall inherit eternal life.”⁴⁸ If a person is not desirous of sacrificing his very life for the cause of righteousness, then he is not found acceptable before God: “Whoso is not willing to lay down his life for my sake is not my disciple.”⁴⁹ Elsewhere another revelation reads: “I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy. For if ye will not abide in my covenant ye are not worthy of me.”⁵⁰ And after God has proved a person in all things and found him worthy, then he will receive the power “to lay onto eternal life.”⁵¹ Concerning this Brigham Young declared:

*To have such a promise so sealed upon our heads, which no power on earth, in heaven, or beneath the earth can take from us, to be sealed up to the day of redemption and have the promise of eternal lives, is the greatest gift of all. The people do not fully understand these things and have them not in full vision before their minds, if they did I will tell you, plainly and in honesty, that there is not a trial which the Saints are called to pass through that they would not realize and acknowledge to be their greatest blessing.*⁵²

⁴⁷D&C 14:7.

⁴⁸Ibid., 50:5.

⁴⁹Ibid., 103:28.

⁵⁰Ibid., 98:14-15.

⁵¹“Lectures” 6:7.

⁵²JD 2:301.

“It is vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them, who have offered their all in sacrifice, and by this means obtained faith in God and favor with him so as to obtain eternal life, unless they, in like manner, offer unto him the same sacrifice, and through that offering obtain the knowledge,”⁵³ said the Prophet Joseph Smith. He also mentioned Abel in offering sacrifice obtained that firm, absolute knowledge that his righteous way of life was indeed acceptable to God. “And from the days of righteous Abel to the present time, the knowledge that men have that they are accepted in the sight of God is obtained by offering sacrifice.”⁵⁴ Regarding Abel’s sacrificial offering, Moses wrote: “And Abel he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering.”⁵⁵ God had respect for Abel’s sacrifice — that is, He “justified” that sacred offering made by the righteous son of the Ancient of Days.

Another ancient personality whose offering of a sacrifice was acceptable to God was Abraham. “Abraham had a mission,” declared Orson F. Whitney of the Council of the Twelve. “He was chosen as a type of God, the Father, offering His Son for the salvation of the world. For he was put to a test as to whether he would offer his son at the commandment of God, and as he proved himself willing to sacrifice his only son, the Lord blessed him, . . . ”⁵⁶ It was also very necessary that Abraham obtain knowledge which he could only acquire through the offering of his son. This point was emphasized by George Q. Cannon:

Why did the Lord ask such things of Abraham? Because, knowing what his future would be and that he would be the father of an innumerable posterity, for he was determined to test him. God

⁵³“Lectures” 6:8.

⁵⁴Ibid., 6:9.

⁵⁵Moses 5:20.

⁵⁶*The Deseret Weekly*, vol. 44, p. 193.

did not do this for His own sake for He knew by His foreknowledge what Abraham would do; but the purpose was to impress upon Abraham a lesson and to enable him to attain unto knowledge that he could not obtain in any other way. That is why God tries all of us. It is not for His own knowledge for He knows all things beforehand. He knows all your lives and everything you will do. But He tries us for our own good that we may know ourselves; for it is most important that a man should know himself.

He required Abraham to submit to this trial because He intended to give him glory, exaltation and honor; He intended to make him a king and a priest, to share with Himself the glory, power and dominion which He exercised. And was this trial any more than God Himself had passed through? God the Eternal Father gave His Only Begotten Son to die for us; and He wanted to see whether Abraham was as willing to sacrifice his son of promise as he Himself was to sacrifice His well-beloved, His firstborn, Jesus Christ.⁵⁷

President Lorenzo Snow learned early of this principle of sacrifice since he had to relinquish everything to embrace the Restored Gospel and submit to its saving ordinances. In recalling this period of his conversion, President Snow remarked:

While attending college at Oberlin, Ohio, in the spring of 1836 I had occasion to visit Kirtland, some sixty miles distant, where two of my sisters were residing. . . I became acquainted with Joseph Smith, his counselors, and a number of the prominent leaders. . . I felt it my duty to accept this gospel — and would not yourselves?

Being at that time a young man, full of wordly aspirations, with bright prospects, and means to gratify my ambition in acquiring a liberal collegiate education; also having a host of wealthy, proud, aristocratic friends and relatives watching

⁵⁷April 9, 1899, Conference Reports, pp. 64-65.

eagerly for my achieving high honors in life, of course, you can easily understand that it was a great trial, and required the strongest effort to form a resolution to abandon those prospects, disappoint expectations, join the poor, ignorant, despised Mormons, and follow Old Joe Smith, the money digger, as he and they were regarded.

Had I then understood, as I now know, the ultimate results of obedience to the gospel, a life of purity, and after its close an exaltation to the fulness of the Godhead, I should then have been ashamed to have called it a sacrifice. But in my ignorance, at that time, of its blessings and glories, it was the fiercest struggle of heart and will I ever experienced before or since. But through the help of the Lord, for I feel certain that He must have helped me, I laid my pride, worldly ambition and aspirations upon the altar, and as humble as a child went to the waters of baptism, received the ordinance administered by an Apostle, and afterwards the laying on of hands.⁵⁸

Realizing since his conversion into the Church that it is only through the principle of sacrifice that an actual knowledge of God's will is obtainable, President Snow taught this doctrine throughout his lifetime. On one occasion Abraham H. Cannon and Rudger Clawson "had a conversation with Bro. Snow about various doctrines. . . He says that if a man will place himself in a position where he is ready to sacrifice everything at the command of the Lord, he is then in a position to ask and receive heavenly revelation."⁵⁹

So as Lorenzo Snow obtained a testimony of the gospel or this actual knowledge that his course was acceptable to God through the principle of sacrifice, other Latter-day Saints must do similarly. The Prophet Joseph Smith taught:

⁵⁸*Young Woman's Journal*, vol. 4, pp. 215-216.

⁵⁹Daily Journal of Abraham H. Cannon, Thursday, July 15, 1886.

Those, then, who make the sacrifice, will have the testimony that their course is pleasing in the sight of God; and those who have this testimony will have faith to lay hold on eternal life, and will be enabled, through faith, to endure unto the end, and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ. But those who do not make the sacrifice cannot enjoy this faith, because men are dependent upon this sacrifice in order to obtain this faith: therefore, they cannot lay hold upon eternal life, because the revelations of God do not guarantee unto them the authority so to do, and without this guarantee faith could not exist.

All the saints of whom we have account, in all the revelations of God which are extant, obtained the knowledge which they had of their acceptance in his sight through the sacrifice which they offered unto him; and through the knowledge thus obtained their faith became sufficiently strong to lay hold upon the promise of eternal life, and to endure as seeing him who is invisible; and were enabled, through faith, to combat the powers of darkness, contend against the wiles of the adversary, overcome the world, and obtain the end of their faith, even the salvation of their souls.⁶⁰

The Prophet Joseph said that those who have not made a sacrifice do not definitely know if the course they are presently pursuing is pleasing to God or not; and their minds are filled with doubt and uncertainty —” and where doubt and uncertainty are there faith is not, nor can it be.” Continuing his discourse, the Prophet observed that those persons “whose minds are under doubts and fears cannot have unshaken confidence; and where faith is weak the persons will not be able to contend against all the opposition, tribulations, and afflictions which they will have to encounter in

⁶⁰“Lectures” 6:10-11.

order to be heirs of God, and joint heirs with Jesus Christ; and they will grow weary in their minds, and the adversary will have power over them and destroy them.”⁶¹

On the subject of sacrifice, Brigham Young said: “The people of the Most High God must be tried. It is written that they will be tried in all things, even as Abraham was tried. If we are called to go upon mount Moriah to sacrifice a few of our Isaacs, it is no matter; we may just as well do that as anything else.”⁶² On another occasion he said: “Suppose we were called to leave what we have now; should we call it a sacrifice? Shame on the man who would so call it; for it is the very means of adding to him knowledge, understanding, power, and glory, and prepares him to receive crowns, kingdoms, thrones, and principalities, and to be crowned in glory with the Gods of eternity. Short of this, we can never receive that which we are looking for.”⁶³

Faith is the primary means whereby mortal man comes closer to his Maker. “When men begin to live by faith they begin to draw near to God; and when faith is perfected they are like him; and because he is saved they are saved also; for they will be in the same situation he is in, because they have come to him, for they will see him as he is,”⁶⁴ stated the Prophet Joseph. When a man’s faith is perfected, then his “actual knowledge” — that is, the knowledge that the course of which he pursued is according to the will of God — will likewise become perfected; and he, like the brother of Jared, will possess a perfect knowledge: “. . . for he (the brother of Jared) had faith no longer, for he knew, nothing doubting. Wherefore, having this perfect knowledge of God, he could not be kept from within the veil; therefore he saw Jesus; and he did minister unto him.”⁶⁵ Because of this perfect knowledge he had, the brother of Jared was ul-

⁶¹Ibid., 6:12.

⁶²JD 4:369.

⁶³Ibid., 2:7.

⁶⁴“Lectures” 7:8.

⁶⁵Ether 3:19-20.

timately redeemed from the Fall and brought back into the very presence of God: "Because thou knowest these things ye are redeemed from the fall; therefore ye are brought back into my presence; therefore I show myself unto you."⁶⁶ These aforementioned words recorded in the Book of Ether corroborate Joseph Smith's words on the subject: "... The nearer man approaches perfection, the clearer are his views, and the greater his enjoyments (of the Spirit), till he has overcome the evils of his life, and lost every desire for sin; and like the ancients, arrived at that point of faith, where he is wrapped in the power and glory of His Maker and is caught up to dwell with him."⁶⁷

"Be ye therefore perfect, even as your Father which is in heaven is perfect,"⁶⁸ the Savior said to His disciples. This scriptural admonition is applicable to all mortals; yet only a very righteous few possess the faith to attain such godlike perfection. The classic inspired phrase coined by Lorenzo Snow — "As man now is, our God once was; as God now is, so man may be"⁶⁹ — appropriately describes that course man must pursue in order to come close to God. The whole purpose of mortality is for man to obtain perfection and return again to the presence of his Creator. Regarding this President Snow declared:

... One of the chief difficulties that many suffer from is, that we are too apt to forget the great object of life, the motive of our Heavenly Father in sending us here to put on mortality, as well as the holy calling with which we have been called; and hence, instead of rising above the little transitory things of time, we too often allow ourselves to come down to the level of the world without availing ourselves of the divine help which God has instituted, which alone can enable us to overcome

⁶⁶Ibid., 3:13.

⁶⁷*Teachings of the Prophet Joseph Smith*, p. 51.

⁶⁸St. Matthew 5:48.

⁶⁹*Improvement Era*, vol. 22, p. 660, June, 1919.

*them. We are no better than the rest of the world if we do not cultivate the feeling to be perfect, even as our Father in heaven is perfect.*⁷⁰

It is only after a man is willing to sacrifice everything for the cause of righteousness and obtains an actual knowledge that his course is acceptable in the sight of God that he will have faith to lay hold onto eternal life and receive his celestial crown. President Snow mentioned that such mighty men like Enoch, Elijah and Abraham met with the Lord's divine approval.⁷¹ It is obvious that the brother of Jared and other righteous men were accepted by God and attained a godlike perfection. Latter-day Saints must be like the faithful ancients who were brought back into the presence of the Most High. The aforementioned holy men of antiquity developed this divine principle of power which enabled them to gain that perfect knowledge, become redeemed from our fallen environment, and lay hold onto eternal life. And if a man pleases God with the great faith he possesses he can also obtain what the ancient patriarchs, prophets, and apostles had.

Attaining true heavenly perfection entails receiving a fullness of God's glory. Christ, the presently-enthroned King of Heaven, developed the perfect attributes of godhood and is what He is today because He "possesses all the fullness of the Father, or the same fullness with the Father."⁷² And in Latter-day revelation He declared: "And I am in the Father, and the Father in me, and the Father and I are one — The Father because he gave me of his fullness" According to John the Revelator the Savior did not obtain His fullness from the Father all at once, but received this glory over a long period of time: "And I, John, saw that he received not of the fullness at first, but received grace for grace; And he received not of the fullness at first, but continued from

⁷⁰JD 20:191.

⁷¹Ibid., 20:188, 191.

⁷²"Lectures" 5:2.

⁷³D&C 93:3-4.

grace to grace, until he received a fullness; And thus he was called the Son of God, because he received not of the fullness at first . . . And I, John, bear record that he received a fullness of the glory of the Father; And he received all power both in heaven and on earth, and the glory of the Father was with him, for he dwelt in him.”⁷⁴ And as Jesus received a fullness of His Father’s glory so Latter-day Saints should strive to receive the same fullness; and, as President Snow states, “The Lord designs to bring us up into the celestial kingdom. He has made known, through direct revelation, that we are His offspring, begotten in the eternal worlds, that we have come to this earth for the special purpose of preparing ourselves to receive a fullness of our Father’s glory when we shall return into His presence.”⁷⁵ And in modern-day scripture is recorded the Lord’s promise that the righteous adherents of His commandments shall receive the fullness of the glory of God: “For if you keep my commandments you shall receive of his fullness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace.”⁷⁶

Faith is to the soul what food is to the stomach. It is that divine power within the human heart that sustains the godlike inner being and brings about a permanent indwelling of the Holy Spirit. “Faith is the prehensile power of the soul — the power by which it reaches out and coils its tendrils about truth; or, to vary the figure, it is the soul’s absorptive power — the power by virtue of which it can be saturated with truth; or to return to our first figure, it is the openness or susceptibility of the soul, whereby the light of truth can pour in and illumine its inner being,”⁷⁷ observed one noted Mormon theologian. Faith gives the soul the qualities of elasticity to expand and enlarge to the infinite vastness of eternity. Faith enables a person to command the physical

⁷⁴Ibid., 93:12-14, 16-17.

⁷⁵JD 20:189.

⁷⁶D&C 93:19.

⁷⁷N.L. Nelson, *The Scientific Aspects of Mormonism*, p. 159.

elements of nature by mere utterance and endows him with power to embrace eternal life. The faith that produces divine gifts and blessings is an energetic, continually-expanding faith that expresses itself in persistent obedience to divine law.

CHAPTER III

FAITH AND PRAYER IN HEALING THE SICK

“Pray without ceasing,” wrote the Apostle Paul in his first epistle in the Thessalonians. His words although given in ancient times are the chief motivating force behind all Latter-day Saint endeavors to advance God’s cause upon the earth and ultimately attain salvation in the Life Hereafter. Unlike the doctrinal concepts and theologies of other Christian religions, the Latter-day Saints advocate that the exercising of faith in God is most essential in a man’s daily petitions to his Maker. Faith and prayer were the primary factors which brought about the glorious First Vision and the subsequent restoration of religious practices and beliefs of ancient gospel dispensations that hitherto Joseph Smith’s day had been lost or perverted. The importance of prayer was emphasized by the latter-day Seer’s prophetic and apostolic successors. Concerning this principle Brigham Young stated: “If the people will ask in faith, they will receive. . . . Let all leave the cares of their work behind them; let the kitchens take care of themselves, . . . By leaving business and the cares thereof where they belong, and attending strictly to worship in its season, if not at first, you will soon be united, and be able to bring every evil principle into subjection.”¹ On another occasion he said:

Brother Kimball has remarked that a prayer once, twice, or even thrice a day does not satisfy him. I do not know any other way for the Latter-day Saints than for every breath to be virtually a prayer for God to guide and direct his people, and that he will never suffer us to possess anything that will be an injury to us. I am satisfied that this

¹JD 3:53.

should be the feeling of every Latter-day Saint in the world. If you are making a bargain, if you are talking in the house, visiting in the social party, going forth in the dance, every breath should virtually be a prayer that God will preserve us from sin and from the effects of sin.²

One of the divine characteristics of the Apostolic Church which was lost to the apostate factions of later Christianity was the gift of healing performed by the elders through the power of faith and prayer and the administration of holy oil. Regarding this sacred practice the Apostle James wrote: "Is any sick among you? let him call for the elders of the church; and let him pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up."³ Christ and His Apostles followed this order of administering to the sick by the laying on of hands as Lorenzo Snow observed:

We have several instances where Christ laid His hands upon the sick and healed them; and, in His commission to the Apostles, recorded in the last chapter of Mark, He says, — These signs shall follow them that believe; they shall lay hands on the sick, and they shall recover, etc. Ananias laid his hands on Saul, who immediately received his sight, after this ordinance was administered. Paul, when shipwrecked upon the island of Melita, laid his hands upon the father of Publius, the governor of the island, and healed him of a fever. These few remarks show clearly that laying on of hands has been appointed of God, to be a medium through which heavenly blessings may be obtained.⁴

This biblically-prescribed mode of healing administration was restored in this last Dispensation — the Dispensation of the Fullness of Times — and is recorded in modern-day revelations: "And whosoever

²Ibid., 10:313-314.

³James 5:14-15.

⁴Lorenzo Snow, *The Only Way To Be Saved*, p. 6.

among you are sick,. . . And the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me.”⁵ And Erastus Snow, a member of the Quorum of the Twelve, declared:

. . . And every officer of the Priesthood should be alive and awake to see what good he might do, wherever and whenever the opportunity exists of doing good —. . . and to call upon the Lord, and have faith in Him, so that when sickness assails them that they may not first resort to the doctor, or desire to put their trust in medical men to heal them, for the Lord has commanded His people that when any are sick among them, they shall call for the Elders of the Church, who shall pray over them, and lay their hands upon them, and anoint them with oil in the name of the Lord, and the prayer of faith shall save the sick. This was the exhortation of the Apostle James to the former-day Saints, and it has been repeated to the Latter-day Saints.⁶

In an inspired discourse delivered November 14th, 1869, Brigham Young said:

. . . I am preaching to you practical religion. Learn to take proper care of your children. If any of them are sick the cry now, instead of “Go and fetch the Elders to lay hands on my child !” is, “Run for a doctor.” Why do you not live so as to rebuke disease? It is your privilege to do so without sending for the Elders. . .

Let us be humble, fervent, submissive, yielding ourselves to the will of the Lord, and there is no danger but that we shall have His Spirit to guide us. If we will open our lips and call upon our Heavenly Father, in the name of Jesus, we will have the spirit of prayer. I have proved this to be the best way. If we do everything in the season thereof,

⁵D&C 42:43-44.

⁶JD 25:37-38.

attending to our prayers and daily labors in their proper order and all at the right time, all will go well.⁷

Similarly, George Q. Cannon discoursed upon the subject of Latter-day Saints failing in their responsibility to obtain the spiritual gifts from God especially the divine gift of healing:

How many of you, my brethren and sisters, are seeking for those gifts that God has promised to bestow? How many of you, when you bow before your Heavenly Father in your family circle or in your secret places, contend for these gifts of the Holy Ghost, to be bestowed upon you? How many of you ask the Father in the name of Jesus, to manifest himself to you through these powers and these gifts? Or do you go along day by day like a door turning on its hinges, without having any feeling upon the subject, without exercising any faith whatever; content to be baptized and be members of the church, and to rest there, thinking that your salvation is secure because you have done this. You have need to repent of your hardness of hearts, of your indifference and your carelessness. There is not that diligence, there is not that faith, there is that seeking for the power of God that there should be among a people who have received the precious promises we have. Instead of the sick being healed, why, it is as much as you can do to get faith to believe that the administration of an Elder will be attended with effect. There is not the seeking for the gift of healing and for the gift to be healed that there ought to be among the Saints and so with other gifts and graces that God has placed in his church for His people. I say to you that it is our duty to avail ourselves of the privileges which God has placed within our reach. If we have done wrong, repent of that wrong, and feel after God, and not be satisfied till we have found him. . . I know God is

⁷Ibid., 13:155-156.

*willing to heal the sick, that he is willing to bestow the gift of discerning of spirit, the gift of wisdom, of knowledge and of prophecy, and other gifts that may be needed. If any of us are imperfect it is our duty to pray for the gift that will make us perfect. Have I imperfections? I am full of them. What is my duty? To pray to God to give me the gifts that will correct these imperfections. If I am an angry man it is my duty to pray for charity, which suffereth long and is kind. . . So with all the gifts of the Gospel . . . If a man lacks wisdom it is his duty to ask God for wisdom. The same with everything else. . . He gives those gifts and bestows them upon those who seek after them, in order that they may be perfect people on earth notwithstanding their many weaknesses. . . . Let us seek for these gifts.**

It is absolutely imperative that in seeking this wonderful gift of healing that a Latter-day Saint elder be worthy to receive it. This point was illustrated by an incident experienced by Elder Abel Evans, an early missionary to Wales:

When Elder Evans was crossing the Atlantic in charge of a company of Saints emigrating to Utah, a terrible epidemic in the nature of a fever broke out on the ship, and threatened the destruction of all on board. He felt that their only hope lay in securing the favor of the Almighty, and determined to muster all the faith he could in appealing to the Lord. He called together four Elders of experience who were on board, and asked them to retire with him to the hold of the vessel and unite in prayer. They did so again and again without any apparent good result, and Brother Evans marveled at the cause. It was such an unusual thing for him to fail to have his prayers answered, that he was surprised that it should be so in that instance, and he could only account for it by lack of union or worthiness on the part of the Elders. He therefore called the

**The Deseret Weekly*, vol. 48, p. 33.

four Elders again to retire with him to the hold of the ship, and took with him a basin of clear water. When they had reached a secluded place where they were not likely to be overheard or disturbed by others, he talked to the Elders about the necessity of their being united in faith and clean of sin before God if they desired to call upon Him and receive a blessing. "Now," he said, "I want each of you Elders who feels that his conscience is clear before God, who has committed no sin to debar him from the enjoyment of the Holy Spirit, and who has faith in the Lord Jesus Christ sufficient to call upon the Almighty in His name and claim the desired blessing, to wash his hands in the basin !" Three of the Elders stepped forward and did so; the fourth could not — his conscience smote him. He was therefore asked kindly to retire, and the four others joined in earnest prayer before the Lord and rebuked the disease by which the people were afflicted. The result was that the epidemic ceased its ravages and the sick recovered from that very hour, much to the surprise of the ship's officers and others on board who knew nothing of the power by which such a happy result was accomplished.⁹

Once an elder possesses the gift of healing and exercises faith and the priesthood power on behalf of the afflicted person, then it is indeed fatal for the latter to receive an administration and later deny the faith. Edward Stevenson experienced such a situation during his mission in Gibraltar:

Gibraltar, 1853. Met a Mr. Smith. Took dinner with him, It was but a short time he was confined to his bed. He was not expected to live. I told him the Lord could raise him up and would get well and have better health. He was up and around, in a few days. But soon he began to burn up some of the pamphlets and forbade me to enter his house. I left

⁹*Early Scenes in Church History — Eighth Book in the Faith-Promoting Series, p. 64.*

my testimony letting him know the consequences of his action. I told him it would be worse than ever with him. The poor man was soon confined to bed but not for long for he soon died.¹⁰

George Q. Cannon encountered a similar incident during his missionary labors in the Hawaiian Islands:

A woman who was a member of the Presbyterian church was afflicted with dropsy. She had tried various remedies, but obtained no relief. She had heard about the gifts in the Church, and she called upon Brothers Napela and Uaua to administer to her, saying she was willing to covenant and forsake her sins. They administered to her and she was healed; all the swelling left her and she was baptized. On Sunday she attended meeting, and afterwards made some remarks derogatory to the work, indulging in a spirit of apostasy; her disease returned immediately, and she was as bad as ever.¹¹

And on one occasion Elders David W. Patten and Wilford Woodruff administered to a sick woman who, on the aftermath of administration, refused to be baptized in the Church as she had promised:

Elders Patten and Woodruff laid hands on a woman by the name of Margaret Tittle, who was laying at the point of death, and she was instantly healed through the power of God. Brother Patten had preached faith, repentance and baptism to her, and she covenanted to be baptized. But after she was healed, she refused to attend to that ordinance. Elder Patten told her that she was acting a dangerous part, and she would again be afflicted, if she did not repent. The brethren pursued their journey, and on their return found her very low with the same fever. She begged them to lay hands upon her and heal her, and she would obey the gospel.

¹⁰*Juvenile Instructor*, vol. 20, 229.

¹¹George Q. Cannon, *My First Mission—First Book of the Faith-Promoting Series*, p. 64.

They complied with her request, and she was healed, after which Wilford Woodruff baptized her.¹²

Among the many classic tales recorded in church history of the faithful being healed miraculously is the story involving the deathly illness of Lorenzo Dow Young, who was administered to continuously until he recovered:

It was then the last of November, and the weather daily grew colder. A Brother Stillman assisted me a day or two, but said that he could not stand the cold, and quit the work.

I continued, day after day, (on the Kirtland Temple) determined, if possible, to complete the job. When I got badly chilled I went into my house, warmed myself and returned again to the work.

I completed the task in the forepart of December, but was sick the last two days. I had caught a bad cold, had a very severe cough, and, in a few days was confined to my bed.

My disease was pronounced to be the quick consumption. I sank rapidly for six or seven weeks. For two weeks I was unable to talk. Dr. Williams, one of the brethren, came to see me, and, considering my case a bad one, came the next day and brought with him Dr. Seely, an old practicing physician, and another doctor whose name I have forgotten. They passed me through an examination. Dr. Seely asserted that I had not as much lungs left as would fill a tea saucer. He appeared a somewhat rough, irreligious man. Probably, with what he considered a good-natured sling at our belief in miracles, he said to my father, as he left the house:

"Mr. Young, unless the Lord makes your son a new pair of lungs, there is no hope for him !"

¹²Andrew Jensen, *Latter-day Saints Biographical Encyclopedia*, vol. 1, p. 78.

At this time I was so low and nervous that I could scarcely bear any noise in the room. The next morning after the visit of the doctors, my father came to the door of the room to see how I was. I recollect his gazing earnestly at me with tears in his eyes. As I afterwards learned, he went from there to the Prophet Joseph, and said to him; "My son Lorenzo is dying; can there not be something done for him?"

The Prophet studied a little while, and replied, "Yes ! Of necessity, I must go away to fill an appointment, which I cannot put off. But you go and get my brother Hyrum, and, with him, get together twelve or fifteen good faithful brethren; go to the house of Brother Lorenzo, and all join in prayer, One be mouth and the others repeat after him in unison. After prayer, divide into quorums of three. Let the first quorum who administer, anoint Brother Young with oil; then lay hands on him, one being mouth and the other two repeating in unison after him. When all the quorums have, in succession, laid their hands on Brother Young and prayed for him, begin again with the first quorum, by anointing with oil as before, continuing the administration in this way until you receive a testimony that he will be restored."

My father came with the brethren, and these instructions were strictly followed. The administrations were continued until it came the turn of the first quorum the third time. Brother Hyrum Smith led. The Spirit rested mightily upon him. He was full of blessing and prophecy. Among other things, he said that I should live to go with the Saints into the bosom of the Rocky Mountains, to build up a place there, and that my cellar should overflow with wine and fatness.

At that time, I had not heard about the Saints going to the Rocky Mountains; possibly Brother Smith had. After he had finished he seemed surprised at some things he had said, and wondered at the manifestations of the Spirit. I coughed no more after that administration, and rapidly recovered.

I had been pronounced by the best physicians in the country past all human aid, and I am a living witness of the power of God manifested in my behalf through the administration of the Elders.¹³

One interesting healing incident concerned the power of Brigham Young over a woman's infected hand:

Mrs. Keller, living at the Santa Clara settlement became afflicted about 1866, in her left hand with what was at that time called a "frog." It was accompanied by high swelling in her palm and was so infectious that much of the flesh was destroyed. The intense pain caused her to be so weakened that she was forced to remain in bed much of the time.

It was near conference time in St. George and President Brigham Young would be in attendance. Mrs. Keller told her husband that if she could shake hands with President Young she would be healed. Her husband, not having such faith as she, demurred, but the bishop of the ward advised him to accede to her demands and take her to the St. George conference.

The meetings were held in a bowery made of willows. Mr. Keller drove his team, as near to the assembly as possible, then unhitched and with the assistance of several others pushed the carriage close to the opening through which President Young would pass at the close of the meeting and from where she might hear the services.

At the close of the meeting, Mr. Keller carried his wife into the bowery and stood with her. As the President came toward them Sister Keller offered him her right hand. Turning to her left hand he said: "Give me this hand, Sister."

With her right hand she placed the afflicted member in President Young's left palm in a protecting manner. As he did so he stooped over her and

¹³*Fragments of Experience — Sixth Book of the Faith Promoting Series, pp. 43-44.*

said a few words. In answer to questions later as to what he said to her, Mrs. Keller said he was instructing her to bandage her fingers out well from her hand that her palm might have a perfect healing.

When he relinquished her hand the pain in it had all ceased and she had been healed bodily, for she walked without assistance to her carriage and rode home beside her husband. The crowd following the President from the meeting had only been detained momentarily and very few were aware that a miracle had been performed. In a very short time the wound was healed over entirely.¹⁴

One man, George W. Brimhall, witnessed as a spirit being, the priesthood summon him into his lifeless earthly tabernacle:

George W. Brimhall was one of those called in 1864 to strengthen the settlements of the Rio Virgin river, and had some severe experiences in the heat receiving on one occasion a sunstroke. Says he: "I told my little boy, George H. to take my body back with him when he went home to Salt Lake City. He promised he would, which was all I wished. I said good-bye to my wife and children. My spirit arose out of my body and was ascending from it very slowly, feeling perfectly happy and without pain. Looking down I saw Thomas Rhoades and another man with their hands upon my head, and I heard Brother Rhoades say, 'In the name of Jesus Christ, come back into your body and live again.' I began to settle down, my spirit entering my body again, but not without much pain. In a few days I was well."¹⁵

Barnard White collapsed with a fatal stroke while constructing pig pens and, after being administered to, recovered:

¹⁴*Deseret News Church Section*, January 16, 1932, p. 6.

¹⁵Orson F. Whitney, *History of Utah*, vol. 4, p. 170.

One stormy day when Alex Hansen and Jonathan Nelson were building the pig pens, Barnard had the older boys (Joe, John, and Roy) doing some leveling around the pens. Since there were some low spots that needed to be filled in, the boys were hauling sand and gravel to fill these low places. While this work was going on, Barnard took a chill. He called Joe to help him to the house. Joe started to aid him to walk up the lane towards the house when Barnard collapsed with a stroke. Joe called to the other boys for help. The one who was hauling sand hastily brought the team and wagon and Barnard was placed on the wagon and taken to the house. The boys carried their unconscious father into the bedroom and placed him on the bed. Alex Hansen and Jonathan Nelson, who had followed the boys as they carried Barnard into the bedroom, asked the boys if they should administer to Barnard. The boys readily agreed that they should, and one of them ran to the pantry for the consecrated oil.

The two brethren laid their hands upon Barnard's head. Immediately after this ordinance Barnard regained consciousness. There was no paralysis and Barnard recovered rapidly. In fact, he was up and around the next day and he showed no ill effects from this, his first stroke.¹⁶

One faithful sister, Jane Tolman, told how her cancerous breast was healed through the power of priesthood administration:

...My only relief being through the power of the priesthood and my faith, being administered to by those holding the priesthood. The circumstance which I wish to speak of took place at our last Stake conference, held last August (1895) at Afton. . .

We were honored at our conference with the presence of our beloved apostle John Henry Smith

¹⁶Barnard White Family History, p. 170.

and Brother Seymour B. Young (of the First Council of Seventy). After partaking of the spiritual food, which increased my faith in God, I prayed within myself for God to forgive my unworthiness and increase my faith that I might be healed. At the close of the forenoon meeting of the first day I was impressed to have those brethren administer to me for my trouble. I spoke to Brother Smith and told him my desires to be administered to and the cause of my trouble and the nature of the same. He replied, "Sister Tolman, we will be pleased to bless you." At the close of the Sunday's meeting I was anointed with holy oil by Brother Seymour R. Young. As soon as his hands were on my head I felt the spirit of that anointing and knew that God would accept it and answer my prayers. Apostle John Henry Smith was mouth in sealing the anointing and he pronounced the blessings of health upon me. This blessing I have continued to enjoy from that very moment to this time.'

One Lehi Wright related an experience in which his father restored a very sick child to its health:

. . . .My father owned a four-roomed log house: two rooms upstairs and two rooms down. My mother used two of these rooms, and another Latter-day Saint family rented the other two. The latter had a little child which was taken very sick. Everything that human skill could do was done for this child, but it continued to grow worse. Administrations of the Elders were also frequent, but they only seemed to temporarily relieve it of pain.

One evening my father was called in to again administer to the child, and after doing so and returning to his own room, remarked to my mother that he thought the child would be dead in the morning. About midnight the neighbor called my father and desired him to again come administer to the little one. My father. . .said he did not think it was of

¹⁷Young Woman's Journal, vol. 8, pp. 72-73.

any use, as he believed the child was destined to die, and he thought to administer to it would only prolong its suffering.

The neighbor then asked him if he would kindly come and ask the Lord to take the child to Himself as he did not wish it to continue in its suffering.

Father answered affirmatively and went to his neighbor's room. To the astonishment of himself, however, as well as to the surprise of his neighbor, immediately on placing his hands on the head of the little one a different spirit took possession of him, and instead of dedicating the child to its death, he blessed it, and in the name of the Lord promised it a speedy recovery; he also said that it should live to manhood and should become the father of a family.

To all human appearance this promise the least likely to be fulfilled, but the blessing pronounced, the little one immediately began to recover and by morning was nearly well. Its recuperation was speedy, and that child today is the father of a family.¹⁸

Edwin Eyre, a missionary in England, related the following healing account:

I will here relate two cases of healing which came under my observation. Being impressed to visit Brother and Sister Wilson, whom I had previously baptized, I there met Brother Bromley unexpectedly. Brother Wilson was almost blind, having got some hard substance in his eye. He had been to a doctor, who had vainly endeavored to extract it. We administered to him in the name of the Lord, and he immediately said he could see better than he had been able to do for a week. The substance soon became visible, and was taken out by his wife. Some time afterward, this same brother met with a very severe accident, being thrown from a horse. I saw him fall and ran to his assistance.

¹⁸Juvenile Instructor, vol. 27, p. 724.

We were in the open country with no other human help near. He could not get up, and said he was fatally hurt. I laid hands on him and asked the Lord to spare his life. He then arose, and with my assistance walked about 200 yards to the house. He was badly injured, we thought internally, and some of his ribs were broken. The doctor thought he would die, and he himself said he thought he would never again attend the Branch meeting. I annointed him repeatedly and told him I thought he would recover. Three weeks afterward, he met me at meeting, and told me he had been at work nearly two weeks.

Thus we see the power of God made manifest, and feel to praise and adore his most holy name, and are thankful that we are permitted to engage in such a great and noble work.¹⁹

While discussing healing miracles which transpired during his own mission, Orson F. Whitney of the Council of the Twelve observed:

The Latter-day Saints are not strangers to the miraculous workings of divine power. Our history as a people is replete with such occurrences. I could relate many experiences of my own in support of this assertion, and so could these, my brethren, seated here upon the stand.

My first experience of the kind was in the year 1877, when I was a missionary in the State of Ohio. I had been preaching in the farming districts near the town of Elyria, testifying that the miraculous "signs" promised by the Savior were in the Church of Christ today, the same as in the days of old. A sick woman took me at my word and sent for me. She had been suffering for six weeks with neuralgia, and was almost maddened by the incessant pain. She asked me to administer for her relief. Up to that time I had never performed the

¹⁹*Latter-day Saints' Millennial Star*, vol. 44, p. 463.

healing ordinance, and felt very timorous over the outcome, fearing that if she were not healed I would be deemed an imposter and perhaps driven out of the neighborhood. Moreover, her husband had threatened to kill any "Mormon" missionary who crossed his threshold. But I went — and was not molested.

No sooner had I laid my hands upon that woman's head, than a power came upon me that I had never felt before, nor have I ever felt it since, in the same degree. It was a burning in my bosom, so powerful as to almost deprive me of speech, and it went like fire to the very tips of my finger. I rebuked the pain in the name of Jesus Christ, and the woman was instantly healed. "Thank God !" she said, "the pain was gone." I sank into a chair and burst into tears, overcome by this manifestation of the goodness and power of God.

Not long afterwards, I was visiting a family of saints in the coal-mining region near the town of Akron. A married daughter of the household came trudging through a snow storm, with her two little children, a distance of three miles, to get me to baptize her. I did so; the immersion took place in a little brook running through her father's lot. It was February, and the weather was extremely cold. The moment I stepped into the icy stream a pain shot up to my heart, and I feared for a moment that I would have to step out again. I feared also that the little woman would not be able to endure it. So I silently prayed that the water might be tempered. Immediately there was a change in it — or else in me, for I felt the cold no more, nor did she complain of it at all.

The baptism over, she went on her way rejoicing. But I was in distress. A pain had seized me in the elbow of my left arm, and it steadily grew worse. That evening I used some liniment upon it, but got no relief, and my arm continued to swell and stiffen. I could hardly move it next day, but by that

time I knew just what to do. There was some consecrated oil in the house, but my green inexperience had made me think that it would be improper to use it on myself, there being no other elder present. But suffering had opened my eyes, and my faith was strong, for I felt that the pain had no business there. That night I carefully washed off the liniment, applied the holy oil, and rebuked the pain in the name of Jesus. The effect was instantaneous. I turned my arm over — the pain was gone; and I have never felt a vestige of it since.²⁰

In a powerful address to a Seventies Quroum J. Golden Kimball of the First Council of Seventy told of the time he healed three women simultaneously:

I remember on one occasion years ago when I was visiting at Idaho Falls. They didn't have a chapel. They just had a place of meeting. And I had been appointed by the authorities to attend this conference. The people were very poor, living in the sage brush, trying to build homes and improve their farms.

After the meeting a widow came up to me. You can generally tell these widows. They have a hard time I can tell you that. She said: "Brother Kimball I have been fasting and praying for three days. I have a cancer and I have come to you to be blessed."

I was surprised, I was more astonished than anybody else. And then there came another widow. This second woman said: "I have been having epileptic fits. My tongue is nearly bitten off. When I lay in one of those fits I don't know how long I will remain there. I want to be healed." And then another woman came, a young girl, with a goiter, quite common in those days.

She also said: "I want to be healed." I said: "Alright, if you will come to the bishop's home he will anoint you and I will bless you."

²⁰*Liahona, the Elders' Journal*, vol. 23, pp. 123-124.

They came and were blessed and all three of them were healed. Now that is as true as I live, as I breathe, as I testify. That woman with epileptic fits never had one after that. I saw her for over twenty years after and she was still healed, and never had a fit. And the girl with a goiter, well, the goiter disappeared. There were three cases right at the same time.²¹

Joseph Orton had an interesting experience when a sick child was healed by his (Orton's) having exercised faith:

. . . Boarding with non-members of the Church, their three-year-old child, whom I learned to love, was suffering with inflammation of the bowels and hope of recovery had almost fled. . . Momentarily, the Spirit prompted me to raise saying, "You have embraced the gospel which has the gift of healing, etc., place your hands upon the sick child and in faith pray for it." Immediately going, I laid one hand upon the sick child and in the simple yearning of my soul, silently uttered in prayer such words as were given me and returned to the table and was about to partake of food, when the "still, small voice" again whispered: "This kind of faith cometh but by prayer and fasting." Returning to our workroom, I knelt in prayer, and faith was indeed given me. The answer to my earnest supplication was not denied. The dear little one became very much better and next morning was running around with the rest of the children as usual.²²

This incident occurred before Orton had ever received the priesthood which indicates that true faith can indeed bring about marvelous healings. In his journal Orton wrote: "On February 10, 1856, I was ordained a Priest after the order of Aaron."²³ So he held no priesthood when the above-mentioned event took place.

²¹*Deseret News Church Section*, February 12, 1938, pp. 8-9.

²²Autobiography of Joseph Orton, pp. 5-6.

²³*Ibid.*, p. 8.

One missionary, Elder Thomas R. Cope, repeated a divine occurrence that had been related to him by an elderly man whose life was saved from instant death:

While tracting this week, I contacted an elderly gentleman who received me very graciously because of my remarks to him concerning the gifts of the gospel. He said he had always been a religious man and had always been prayerful and that many, many times his prayers had been answered. "I know that God lives and answers prayers," he said.

As we talked further, he told me of one particular instance in his life which had helped to strengthen his faith. He and a group of men were engaged in developing a mine. One day he was pushing one of the cars into the mine — carrying a lighted candle with one hand and pushing with the other, and, as he neared the end of the tunnel, he felt a firm hold on his own hand which jerked it from the car. He thought it to be his son who had entered the tunnel but because of the darkness was not able to see him. He placed his hand back on the car and started on toward the end of the tunnel. Again he felt the grasp of a hand more firmly than before which again thrust his hand from the car.

This time he called out, "Oh ! Let me do this." He began to feel a little strange and was impressed to go to the mouth of the tunnel where his wife was busily working. He asked her if their son had gone into the tunnel, to which her reply was, "No, the boys are up on the side of the mountain cutting and piling braces for the tunnel." Then, as he began to tell his wife of the incident which had just occurred, they heard the sound of caving rocks and earth and dust came from the mouth of the tunnel. He knew that because of his faith his life had been spared. This and many other experiences similar to this had given to him a strong conviction of the ex-

istence of God which had sustained him throughout his life.²⁴

Another missionary, Elder Dale Duckworth, told of the following miracle which happened to a faithful old gentleman:

I am personally acquainted with a very fine old gentleman who is not only an excellent member of the Church, but is also a man of very great faith. . . This fine man told me about the incident of his life which goes as follows:

A cancer was eating into his head close to one ear. It was growing worse as time went on. He had been to doctor after doctor. Specialists could do nothing. Finally, after doing everything he knew to do with no results, he requested one of the very high officials of the Church, who happened to be in the little town where he lived, to pray that this curse be taken away. After the prayer had been offered in his behalf, he went his way still wearing the bandage that covered the unsightly sore. As the days went by his wife grew more and more anxious for him to remove the bandage. He finally consented and lo and behold, the place was healed. The ugly, flesh-destroying cancer was gone.²⁵

While proselyting in South Carolina Elder Orson Lauritzen experienced the following spiritual event:

Two weeks ago, as we were walking down the streets of Darlington just prior to our holding a street meeting, W. Major Guest and his family drove up in a car and stopped at the curb across the street. We went over and greeted them, they being Latter-day Saints from Latta, South Carolina, a small village about 40 miles from Darlington.

They wanted us to bless and administer to their baby girl who was then two weeks old. Since her birth, she had not been able to keep food on her

²⁴*Deseret News Church Section, April 29, 1944, p.8.*

²⁵*Ibid.*

stomach. They had tried different types of milk and various mixtures, but to no avail. The doctor explained that the baby needed an operation but that it couldn't be done until the baby was at least a month old, and he doubted if it could live that long. They were all greatly worried and anxious about it.

We blessed and administered to the child and four days ago we received the following letter from the parents:

"Elders Bunker and Lauritzen: We should have written to you last week, but we came away from you without your name cards and could not remember how to write to you. Our baby is doing fine. We have been getting on better every day. She has gained back the ounces she had lost and plays and sleeps so well. We hope she can soon be transferred back to her regular food, milk. Her eyes are so bright and she is so sweet.

May the Spirit of our Heavenly Father be with you both on your journey through life, and may you always be able to bring the joy and happiness when you pray to the Father for some one or their loved ones, as you did for us and our baby. Sincerely, Mr. and Mrs. W. M. Guest.²⁶

F. Bennion Redd, a missionary laboring in the New England area, recalled an incident in which the power of faith healed an afflicted woman:

While tracting in New Britain, Connecticut, Elder Max C. Robinson nearly passed by a house that was set back from the road, but he thought, "Suppose this is the place where they will accept the Gospel." In the house he found a middle-aged lady staying with her niece. They accepted the tracts and were quite friendly the next two times when we called. On our third visit, we were explaining the similarities between the Church today and the Primitive Church. I was reading in the tenth

²⁶Ibid., November 20, 1943, p. 7.

chapter of Luke where Christ was sending Seventies out to preach the Gospel, and of the instructions he gave them. One of these was, "And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." The elderly lady looked up pleadingly and said, "You can heal me, can't you?" We asked what her trouble was, and she explained that she had an ailment in her side, that prevented her from working — she didn't even dare leave the house, unless some one accompanied her, because she might have a sudden attack. We told her that if she had faith, and the Lord willed it, that she could be healed if the time came that she needed to be administered to.

When we left, we gave her our phone number so that she could call us concerning showing some films at her church. She was to consult with the minister and then let us know what the decision was. We hadn't been home over an hour, when the phone rang and it was this lady. She said that it seemed as though we were Apostles of old appearing unto her, giving her a message of the Gospel, and she was wondering if she was imagining things. She had this telephone number and so she called to make sure that we were real. I assured her that we were real and that we had the true Gospel of Christ. . . She seemed relieved to hear this and asked that she be baptized as soon as possible.

For six months we taught her the Gospel and every time we presented a new principle she would say that it coincided with what she had always believed. When we gave her a Book of Mormon to read she said, "I couldn't be more positive of its truth if I read it a hundred times, than I am right now."

Finally the day for her baptism came and after the ordinance we held a testimony meeting with a small group. When this lady stood up she told of the physical ailment that afflicted her when we first met her, and how she was sure that we could heal

*her. We never did administer to her, but through her faith she was healed. At the conclusions of her testimony she said, "I am well. I have never been bothered with the ailment since the day the Elders told me that I could be healed through faith. I now have a job and am the happiest I have ever been."'*²⁷

Through the power of administration an abnormal growth was removed from the forehead of a little girl:

*In about the year 1900, a friend of mine had a growth come upon her forehead. The parents of the child, becoming alarmed, consulted a physician who said it must be removed by an operation which might prove quite a serious thing to undertake. Her parents had faith that the little girl could be healed, so would not consent but called in her grandfather and another elder. They administered to the child and asked the Lord that the growth might gradually disappear. The growth which was about the size of a raspberry and of a bright red color began to diminish and within a few weeks was entirely gone, leaving no scar.*²⁸

It was by faith and prayer that cured an ill young girl whose death had been publicly forecast by the Devil through a spiritualist:

While in Washington I had a very severe case of diptheria. The doctors and nurses in attendance thought it impossible for me to live. Brother George Q. Cannon was in Washington and father brought him to administer to me. Father was very much impressed by the words Brother Cannon used. He said: "The adversary has publicly decreed your death, but by the authority of the Priesthood of God and in the name of Jesus Christ we rebuke the decree and say you shall live." When I was well enough to leave, the husband of the woman in whose house we stayed told father that he had a

²⁷Ibid., October 30, 1943, p. 9.

²⁸Young Woman's Journal, vol. 29, p. 113.

good joke on his wife. He said his wife was a spiritualist and had gone immediately to her medium when we were taken ill, (my sister had the disease also). The medium told her she could see two little girls sick at her home. The older one would get well but the younger one would die, and she could see her body put into a coffin, carried to the train and then carried for days through large cities, and over great prairies, up into the tops of mountains, and stop in a valley in the mountains where the coffin was removed and carried up to the side-hill and buried. Of course his wife fully expected me to die.²⁹

And during the summer of 1916 a group of Bee-Hive Girls had the following marvelous experience:

During the summer of 1916, the Edaha Swarm of Bee-Hive Girls, of Blackfoot, Idaho, enjoyed a week's outing in the canyons of Blackfoot. The usual pleasant experience of out-of-door life attended them. One day, however, two of their number became suddenly ill and suffered severe pain. As often happens the camp was unprepared for such an emergency, the Bee-Keeper, contrary to her custom, having forgotten to bring with her consecrated oil. She knew of a never-failing source of assistance, but remained silent, hoping that the girls would think of it. This soon proved to be the case; first one and then another suggested that they call upon their Heavenly Father for help. They stood in a circle and a simple, earnest prayer was offered for the afflicted ones. In a very short time the girls had the joy of seeing their petitions answered; their friends were relieved from pain and the happy life of the camp continued.³⁰

In conclusion, although the prescribed mode of administration brings about the restoration of a sick per-

²⁹Ibid., p. 114.

³⁰Ibid., p. 115.

son's health, true healing can also occur through the exercising of faith. Through faith a person's life can be spared. It is by faith and prayer that a Latter-day Saint draws closer to God and beholds the manifestations of divine power upon the earth.

CHAPTER IV

FAITH — A DIVINE COMPANION TO MISSIONARIES

The labors of the Elders of this Church are, in some respects, the most extraordinary of all the labors of the children of men with which I am acquainted. The preaching of what is called the Gospel is not uncommon. There are thousands upon thousands of men who profess to be ministers of life and salvation, and to be servants of the Lord Jesus Christ, who devote their lives to the proclamation of these principles which they esteem necessary to salvation. But it is not a common thing for men to go forth, putting their trust in God and relying upon him for that sustenance which is necessary to enable them to live and to perform their missions. . . . The Elders of this Church go out without purse and scrip, relying upon the Lord, putting their trust in Him, devoting their time, their energies, and the ability that God has given unto them for the purpose of enlightening their fellow-men of their sincerity. And when men go forth in this way they are very likely to live so that the spirit of the mighty God of Jacob will be with them, they are likely to feel after it, to seek in faith to obtain God's blessing. When a man is hungry, when he is without money, when he has no friends, he is very apt to feel after some Being that has power; if he has any faith in God he is very apt to exercise it, and by the constant exercise of that faith, if he did not know before he went upon his mission that God lives, that God is near, that he hears and answers prayer, he would be very likely to learn these things before a great while, and so become strengthened in his faith so that he would ask, believing when he did ask that he would receive the very thing that he

desired. God in his mercy has commanded his people to take this course.¹

The great faith manifested by the missionaries is an admirable characteristic all Latter-day Saints should possess. As George Q. Cannon mentioned in the above-quoted statement: "God has commanded his people to take this course." To justly pursue a similar course the people of God in these latter days should first familiarize themselves with those spiritual events and faith-promoting incidents which exemplify that sole trust placed by the servants in the vineyard in their Master. Those divine principles of faith and trust in God advocated by the Elders as they embark upon their proselyting missions are especially applicable to the Mormon laity.

Among the remarkable examples of missionary faith is the Lord preparing the honest-in-heart to receive His servants and the restored gospel of salvation. Orson Pratt of the Council of the Twelve proclaimed that "those who have been sent on missions to the nations of the earth have had abundant proof that the Lord is ready and willing to pour out His blessings upon them. You were promised that the angels should go before you, and open the hearts of the people to receive you; and when you have gone among a strange people, some of them have recognized you through the dreams and visions given them from the Almighty, and they have said: 'I know you are a servant of the Lord, for you were shown to me in the night vision.'"² One such incident was experienced by a missionary in the following account:

I came in the sight of the place, on the top of a long hill, and noticed a woman crossing the road with two pails. She filled them with water and started back, but as she saw me walking towards her, she dropped both pails and came to me, saying, 'I knew you would come; I saw you in a dream.

¹JD 23:133-134.

²Ibid., 25:144-145.

Come into my house; I have a room all fixed nice and clean for you.'

Here I baptized my first fruits of the gospel, and accomplished a good work.³

And Hannah Cornaby related a dream one sister had in which she (the latter) saw the first missionary to bring the gospel to Norwich, England:

Inseparably connected with this happy time, were the occasions when we were guests under the hospitable roof of Mother Teasdel and her son, Brother Samuel P. listening while Sister Teasdel told, among other incidents connected with the commencement of the Latter-day work in Norwich, of a dream in which she saw the man who would first bring the Gospel to Norwich; and how, long afterwards, she saw and recognized the same man on the street, in the person of Elder Thomas Smith; and, as directed by the spirit, accosted the stranger, telling him of her dream, and inviting him to her house; thus being the first to open her house to a Latter-day Saint Elder in the Norwich Conference.'

One missionary had a most unique experience in which he was guided to a receptive soul:

Elder John Powell, in 1855, was sent by the St. Louis Stake of Zion, of which he was then a member, to Clarkston, Mo., upon a mission and to collect Church tithes. The broad Missouri lay between him and his destination, and for some time, he was at a loss how to cross it, but was finally taken over by a man in a small canoe which was made from a hollow log. The boat was so small that they had to sit quietly and row carefully to avoid capsizing. Arriving at the opposite bank Brother Powell asked his companion the way to Clarkston, and was directed over the prairie.

³*Labors in the Vineyard — Twelfth Book of the Faith Promoting Series, p. 16.*

⁴*Autobiography and Poems of Hannah Cornaby, p. 30.*

Elder Powell walked all day without seeing any one. As evening drew near he became quite uneasy as the prospect seemed good for him to spend the night alone upon the prairie. There being no landmark upon the wide expanse to guide him, he gradually realized that he had lost his way.

Remembering his calling and whose work he was performing, he knelt down and asked God to guide him to some place where he could spend the night. The answer to his prayer came in an impression to go in a particular direction. He walked rapidly for some time and seeing no one, his faith slowly left him. When he had almost despaired of finding shelter, he saw a small clump of trees, from which came a large, black dog. Supposing the animal came from some habitation Elder Powell ran after him as quickly as he could and was nearly out of breath when he almost ran over a man, whom the gathering darkness did not permit him to see. The forcible introduction caused the stranger to say, "Hello, where are you going?"

"The same way you are," was the answer.

While walking along, Brother Powell asked his companion if he belonged to any religious body and was told by the stranger that he had been a "Mormon." Brother Powell then told him who he was, and what he was doing. Arriving at the domicile of his new-found friend, Elder Powell was surprised to hear the man greet his wife with the words, "Wife, here is the Elder you dreamed was coming here."

These people treated the Elder very kindly and took him some distance upon his journey. The dog, above mentioned, was seen no more and Brother Powell could not discover from where he came or where he went.

The Elder very correctly ascribed the favorable termination of his experience to Divine interposition.³

³Juvenile Instructor, vol. 19, p. 142.

Through the wonderful power of faith missionaries have been able to obtain monies and other items for their temporal needs:

While laboring on the Isle of Man he had secured the printing of some tracts, which he wrote in reply to the falsehoods circulated by ministers and others regarding the character and doctrines taught by the Prophet Joseph Smith. When the tracts were ready the printer would not deliver them until every penny was paid which was due him. Elder (John) Taylor did not have sufficient to meet the demand, and being very anxious to obtain the tracts went immediately into a private room, and, kneeling down, told the Lord in plain simplicity exactly how much he needed to pay for the matter he had published in defense of his cause. In a few minutes after his prayer was offered, a young man came to the door, and upon being invited to enter, handed Elder Taylor an envelope and walked out. The young man was unknown to him. The envelope contained some money and a little note which read: "The laborer is worthy of his hire," and no signature was placed thereon. In a few minutes a poor woman engaged as a fish vender came to the house and offered a little money to assist him in his ministerial labors. He told her there was plenty of money in the world and he did not wish to take her money. She insisted that Lord would bless her the more and she would be happier if he would accept it, whereupon he received the offering, and to his surprise the poor woman's mite, added to what the young man had given him, made exactly the amount sufficient to pay the printer the balance due him.⁶

The Lord has also provided His servants with sufficient funds while preparing to embark upon their respective missions for the Church:

⁶Andrew Jensen, *Latter-day Saint Biographical Encyclopedia*, vol. 1, p.16.

Shortly before Leonora reached Salt Lake City in 1849, her brother George (Q. Cannon) was called on a mission to the Hawaiian Islands. He left for this mission. . . When they reached Sutter's Mill on the Sacramento River the two missionaries traded their horses for a little piece of land on the river. Sutter had been working it for gold. The missionaries promised the Lord if He would assist them to find enough gold to pay their expenses to the island they would continue their journey at once. They found this amount and sold the land back to Sutter and prepared for their voyage at once. They afterwards learned that Sutter never found any more gold on that land.'

A similar remarkable experience occurred when Brigham Young and Heber C. Kimball prepared to go on a mission to England:

The next morning we took a stage, and started on our way towards Kirtland. While in Pleasant Garden, Indiana, we obtained some money, so that with the five dollars we had left when the brethren left us on the 18th it amounted to \$13.50. When we got into the stage we did not expect to ride many miles. We rode as far as Indianapolis, paid our passage, and found we had sufficient means to carry us to Richmond, Indiana.

When we arrived at Richmond we found we had means to take us to Dayton, to which place we proceeded and tarried over night, waiting for another line of stages. We expected to stop here and preach until we got means to pursue our journey. Brother Brigham went to his trunk to get money to pay the bill and found he had sufficient means to pay our passage to Worcester. We tarried till after part of the day and then took passage to Worcester.

⁷Celesta Snow Gardner, *History of the William Snow and Robert Gardner Families*, p. 164.

When we arrived there, Brother Brigham went to his trunk again to get money to pay our bill, and found sufficient means to pay our passages to Cleveland. . . We arrived at Cleveland about 11 o'clock at night, took lodgings, and remained till next morning.

Brother Brigham had one York shilling left, and on looking over our expenses we found we had paid out over \$87.00 out of the \$13.50 we had at Pleasant Garden, which is all the money we had to pay our passages with. We have traveled over 400 miles by stage, for which we paid from 8 to 10 cents a mile, and had eaten three meals a day, for each of which we were charged fifty cents, also had to pay fifty cents for our lodgings. Brother Brigham often suspected that I put the money in his trunk, or clothes thinking that I had a purse of money which I had not acquainted him with; but this was not so; the money could only have been put in his trunk by some heavenly messenger, who thus administered to our necessities as he knew we needed."

The Lord provided the financial means whereby Hans Hansen, Jr. could fulfill a twenty-seven month proselyting mission in Denmark:

In 1900 I attended conference in Snowflake where Apostle Francis M. Lyman was in attendance. In his talk he requested all men who had been on a mission to stand. When they sat down, he asked all of those who would like to go on a mission to arise. I was in the group that stood. While we were still on our feet he made this solemn statement, "I promise you, in the name of Israel's God, that He will open the way for every one of you to go on a mission if you sincerely want to go."

I sat there with these thoughts flying through my mind. That big mound of debts that I had not been

*Orson F. Whitney, *Life of Heber C. Kimball*, pp. 282-283.

able to pay. Leaving my wife and five girls alone on the ranch with no one to help run it. The small wage that I always received when I worked away from home. I wanted to go on a mission, but it seemed like an utter impossibility. I told my wife, when I got back to the home where we were staying, all that had been said and done and she said, "Then you are going on a mission." I asked, "How, with all of the debts I owe, could I ever pay them and make enough to keep me on a mission?" She said, "But Daddy, you heard Brother Lyman's promise."

When we got back to the ranch, I began to think seriously of the promise made at conference; I could not get it out of my mind for long.

One day I was up in the woods beyond my field. I found a secluded little spot and there I got on my knees to pour out my soul to my Heavenly Father, explaining my dilemma, my indebtedness, and my inability to make any money, and if he wanted me to go on a mission, I needed help badly. I begged that the way would be opened for me to go on a mission.

That very spring I was sent for to come to the Scott ranch. Robert was my brother-in-law, and he and his brother George wanted me to use my team to make them some reservoirs. They contracted with me for the work on my own terms. I worked all summer making more money than I had ever made before. I was through before winter and had enough money to pay all my debts and to allow for some badly needed clothes.

Next spring, Mr. Morgan and Mr. Porter wanted me to make some reservoirs for them which I gladly did. At the end of the summer I had enough money for a twenty-seven month mission in Denmark."

"Life of Hans Hansen, Jr. by Loretta Ellsworth Hansen, ms., Roberta Clayton Collection, fd. #57, BYU Library Special Collections.

Since the inception of the Church of Jesus Christ of Latter-day Saints, the learned scriptorians and scholarly theologians of other Christian sects and denominations have contended against the advocates of the Restored Gospel that the newly-revealed doctrines and religious tenets of these latter days cannot be verified with the Holy Scriptures. On December 1, 1831, the Lord instructed the Prophet Joseph Smith and his scribe, Sidney Rigdon, to confront these opponents of the Church in both public and private places and refute the false claims that the teachings of Mormonism are not scripturally-supportable. The following sacred words attest to the truth that the Lord will indeed inspire those who serve Him and trust explicitly in His word:

Wherefore, confound your enemies; call upon them to meet you both in public and in private; and inasmuch as you are faithful their shame shall be made manifest. Wherefore, let them bring forth their strong reasons against the Lord. Verily, thus saith the Lord unto you—there is no weapon that is formed against you that shall prosper; And if any man lift his voice against you he shall be confounded in mine own due time.¹⁰

Many young missionaries who were unlearned in Bible doctrine were aided by the Lord when they were challenged by pompous sectarian ministers. Amasa Potter, for example, was aided by the Holy Ghost in his preaching endeavors:

. . . For two days my companion had been marking passages in the Bible, and on this occasion he was intending to deliver a fine discourse. The meeting was opened and he arose, took his text and commenced with great importance. He had not spoken more than five minutes when he got to the end of his sermon, for he could not say more than "Amen." Then I was introduced to the congregation as Elder Potter, with the remark that I would continue the subject of the gospel. I arose with fear

¹⁰D&C 71:7-10.

and trembling; for it was the first time in my life that I had stood in a pulpit. Before me was a large Bible and prayer book. I must say that my mind was confused; but I took a text from the Bible that lay open before me. It was from the Prophet Amos:

"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." (Amos 3:7)

After reading it I spoke a few more words and became dumb that I could not speak. I stood there without speaking about two minutes, when the words of President Heber C. Kimball came to me: He said that the time would come when I should be at a loss to know what to say to the people, "and, at that time," he said, "if you will commence to declare the divine mission of Joseph Smith in this our day, and the divine authenticity of the Book of Mormon, the Lord will loosen your tongue and you shall say the very things that are needful to be said to the people." When this came to my mind I commenced declaring these things to the congregation. I had spoken but a few minutes, when I thought I saw several lines of large letters printed on the walls of the house, and I commenced to read them and spoke about one hour. When the letters faded from my sight I then stopped speaking. I could not tell all that I had said; but my companion told me it was an excellent discourse. . ."

Elder Harrison G. Burgess was but a very young lad while serving a mission in Virginia. On one occasion he was called upon by his missionary companion, who had become extremely ill, to deliver a sermon at a Methodist camp meeting in the presence of over six hundred persons:

To say I was scared, would scarcely convey a proper idea of my condition. I was in a tremor from head to foot, and shook like a leaf in a storm, scarcely knowing what I did.

¹¹Labors in the Vineyard, *op. cit.*, p. 79.

I took up Elder Shelton's Bible which lay upon the front board, and without any premeditation, I opened at the third chapter of John, and read the fifth verse.

By the time I had finished reading, all my trembling had left me, and I felt as calm and collected as the quiet that succeeds the storm. The subjects of the first principles of the gospel were opened to me like print, only plainer and more powerful. Faith, repentance, baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost, came to me in succession and in their order. And those priests, doctors, lawyers and people did not appear to me more formidable than so many butterflies.

No miracle ever performed by the power of God, could have had a more convincing effect upon me, than did the help that came to through the power of the Holy Ghost on this occasion. And I am fully convinced in my own mind, that never since have I preached a more effective discourse, nor one accompanied by more of the power of God.¹²

The power of God was manifested to a young missionary in Illinois when he was challenged by a Protestant deacon:

I carried the badge of a "Mormon" preacher in my hands, namely, a small round valise, containing a shirt, change of socks, Bible and hymn book. I was soon assured by one of two that there was earthly show for a "Mormon" preacher to be heard in that place.

I replied, "I would like to preach in that nice, newly-finished meeting-house just opposite." A man spoke up quite authoritatively, and said that no "Mormon" should preach in that house, which had just been dedicated — I think for Presbyterian worship.

¹²Juvenile Instructor, vol. 15, p. 41.

They termed this man the deacon. This produced considerable talk, for many of the crowd were of what is termed the liberal or infidel persuasion, so much so that the deacon was overwhelmed by argument, shame and reproach, for refusing a boy like me a chance to preach.

To cover his shame and to nonplus me he remarked, "I have heard say that your preachers are pretty apt with the scriptures, and can produce almost any doctrine you like from the Bible." I replied that the men were, but that I was but a boy; yet I thought I knew little of the scriptures.

He remarked: "Your people believe in laying hands on the sick, don't you?"

I answered that we did, and because Christ had said in His remarkable commission to His apostles, that this was one of the signs following, quoting Mark 16:15-18. I also quoted James 5:14.

"Yes, yes," says he, "that is all very good, but that says only once, and your Elders sometimes lay hands twice in succession on the same person. Whoever heard of Jesus or the apostles doing anything like that?" He then cited an instance where, as he said, Joseph Smith had done this in administering to a sick woman.

The good-natured excitement was intense. The deacon thought I was overwhelmed, and proposed that if I could prove a similar transaction from the scriptures, I might preach in that house that very night.

Eagerness now seized the men, and the deacon chuckled over his presumed victory, and boasted of his acquaintance with the "Blessed Word."

I unbackled my valise, drew forth my little Bible, and opened it intuitively to this passage in Mark 7:22-25: "And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand,

... and put his hands upon him, and asked him if he saw aught. And he looked up, and said, I see men as trees, walking. After that he put his hands AGAIN upon his eyes, and made him look up: and he was restored, and saw every man clearly."

The reading of this scripture; the sudden finding of it, for I was led to it as clearly as a man leads his horse to the water; its aptness and conclusiveness, accompanied by the jeers of the infidel portion of the crowd, mortified the deacon — he was discomfited.¹³

Not only did the servants of the Most High God confound their opposing sectarian religionists; but they (the missionaries) also converted a number of the Christian parishioners who attended their meetings:

On Sunday, the 8th, I preached at Frome's Hill in the morning, at Standley Hill in the afternoon, and at John Benbow's, Hill Farm, in the evening.

The parish church that stood in the neighborhood of Brother Benbow's, presided over by the rector of the parish, was attended during the day by only fifteen persons, while I had a large congregation, estimated to number a thousand, attend my meeting through the day and evening.

When I arose in the evening to speak at Brother Benbow's house, a man entered the door and informed me that he was a constable, and had been sent by the rector of the parish with a warrant to arrest me.

I asked him "For what crime?"

He said, "For preaching to the people."

I told him that I, as well as the rector, had a license for preaching the gospel to the people, and that if he would take a chair I would wait upon him after meeting.

¹³Fragments of Experience—Sixth Book of the Faith Promoting Series, pp. 9-11.

He took my chair and sat beside me. I preached the first principles of the everlasting gospel for an hour and a quarter. The power of God rested upon me, the Spirit filled the house, and the people were convinced.

At the close of the meeting I opened a door for baptism, and seven offered themselves. Among the number were four preachers and the constable.

The latter arose and said, "Mr. Woodruff, I would like to be baptized."

I told him I would like to baptize him. I went down to the pool and baptized the seven. We then met together and I confirmed thirteen and broke bread unto the Saints and we all rejoiced together.

The constable went to the rector and told him if he wanted Mr. Woodruff taken up for preaching the gospel, he must go himself and serve the writ, for he had heard him preach the only true gospel sermon he had ever listened to in his life.

The rector did not know what to make of it, so he sent two clerks of the Church of England as spies, to attend our meeting, and find out what we did preach.

But they were both pricked in their hearts and received the word of the Lord gladly, and were baptized and confirmed members of the Church of Jesus Christ of Latter-day Saints.

The rector became alarmed and did not dare to send anybody else.¹⁴

A similar incident to the above-stated event in Wilford Woodruff's life was experienced by another missionary, Harrison G. Burgess, while on a mission in Tennessee:

We commenced our labors the next evening after our arrival by holding a meeting at Mr. Gad

¹⁴*Leaves From My Journal—Third Book of the Faith Promoting Series, pp. 80-81.*

Morris' house, at which place and the neighborhood school-houses we continued holding them.

Having, by invitation, made an appointment to hold meeting at the Methodist chapel near by, a Mr. Harper, a Methodist preacher took it upon himself to ride over from his own neighborhood to that of the chapel, and take up a labor with the trustees to prevent our having the use of the chapel to preach in, which he accomplished.

On his return he took the trouble to ride out of his way to call upon us at Mr. Morris', that he might have the pleasure of witnessing our discomfiture.

The parson very pompously informed us of the pains and trouble he had taken to prevent our meeting, and that he had done all this in order to save the people in that vicinity from a great delusion. He seemed to think great honor was due him for the feat he had performed, and was greatly inflated by his self-importance.

We replied that it was a great satisfaction to us to learn of the trouble and pains he had taken in our behalf, thus helping us to spread the gospel. As we were strangers among them, it would introduce us to the people, enlisting their sympathies in our favor, and an interest in, and an investigation of the message of salvation, of which we were the bearers.

It was very evident that our reply did not suit him, as he certainly expected us to exhibit a spirit of anger and disappointment. It was very apparent to us, also, that a conviction of the truth of our words had, to some extent, fastened itself upon his mind, as he rode away crestfallen, with a visible shrinkage in his own over-estimated importance.

Nevertheless, we attended the meeting the next day, and found the door locked. The people would have broken it open, but we prevailed upon them not to meddle with it. A Mr. Flynn, living near the

chapel, kindly tendered us the use of his dwelling house in which to hold our meeting, which was very well attended.

A good spirit prevailed, and in the vicinity of that chapel as afterwards baptized a great many of the best citizens of the region. We also extended our labors into that part of the country surrounding Parson Harper, and baptized his flock, class leader, deacon, steward and all, except his own and one other small family.

The parson was afterwards heard to say: "The day I had the 'Mormons' turned out of that chapel, was the worst day's work I ever did !"¹⁵

And while Anthon H. Lund was on a mission in Denmark a lady was converted to the gospel in a most miraculous manner:

It was not often Brother Lund was molested. Even in places where other elders had suffered persecution, he succeeded in making friends. Sometimes, however, he also tasted the opposite. One one occasion, when he was out inviting people to a meeting in the evening, he came into a house and informed a woman he met that there would be a meeting that evening, and invited her to attend.

"What kind of meeting?" she asked.

"A 'Mormon' meeting," he replied.

There came a change over her face instantly and she became a perfect fury. She grabbed her fire-tongs and screamed, "I will give you 'Mormon' meeting !" and flew at him !

He thought discretion the better part of valor, and ran out of the house, but the woman followed, and in her highest key called on her husband to shoot the "Mormon." She made such a disturbance that the neighbors came running to see what was the matter.

¹⁵*Juvenile Instructor*, vol. 15, pp. 278-279.

Years afterwards, when Brother Lund had charge of the Ephraim Co-op, a lady came into the store and said to him, "You do not know me, but I have seen you once. Do you remember a woman who ran after you with a pair of fire-tongs?"

"Yes," he answered, "but you are not that woman, for her face I have never forgotten."

"No," she said, "I was her neighbor, and seeing her running after you, I asked her what you had done. She said that you had invited her to a 'Mormon' meeting. I became curious to learn something about the 'Mormons' and went to the meeting. I heard you speak and was convinced of the truth."

The Lord made use of the wrath of an enemy to further his purposes.¹⁶

The missionaries also receive divine protection during their arduous labors. Oliver B. Huntington wrote in his personal journal a couple of incidents in which the Elders were protected from evil forces:

Two Elders were going on foot through a piece of woods to fill an appointment. Two men ambushed themselves close by the road behind a large log with shot guns to kill the Elders or one of them in particular. They had laid a large brush across the road to cause a halt of the Elders. When they came to the brush, one of the Elders remarked that "here is a good place to pray," and immediately both kneeled down by the log opposite where their would-be murderers were, and prayed earnestly and with much power. Then traveled on.

One of the men told his sister, who belonged to the Church, of the circumstances and said that when the Mormons had prayed, he would as soon have pointed his gun at an angel of God as at them.

Another couple of Elders were invited to go to a certain place out in the country to baptize. Word

¹⁶*YMMIA Junior Manual 1922-1923—Missionary Stories, pp. 41-42.*

was sent, that if they came and baptized a certain young woman, her lover would certainly kill the man that did it.

In order to know if they should go on after they had started, the younger Elder said, "Let's get out of sight and ask the Lord."

They did so and while praying they felt a great light before their eyes, though shut, and on opening their eyes saw a ring of light before them, above the brightness of the sun, and from it issued a voice, telling them to go on and do their work for they should be protected and blessed.

They went and raised up a large branch at that place.¹⁷

Providential aid was manifested in the case of Alfred Douglas Young who was warned by the Spirit of God that murderous enemies were approaching him:

I was sent. . . with Elder Daniel Hunt to fill an appointment at his house. . . We had a good congregation and in it was a man who was said to be a nephew of the celebrated Davy Crockett. When I arose to speak, he arose to his feet and drew a pistol with the evident intention of shooting me. There was an instant excitement among the people in the room. It was made known to me by the spirit that he would not have power to fire the pistol. I told him he could not fire it. He appeared to make all the effort in his power to do so, but his arm was paralyzed. The people gathered around him and got him out of the house, and the meeting was continued without further disturbance.

We remained with Brother Hunt that night. The following morning after we were seated at the breakfast table and had eaten only a mouthful or two I was warned by the spirit to hasten and get away from there or our enemies would be upon us.

¹⁷Journal of Oliver Boardman Huntington, December 31, 1882.

Myself and my friends who came with me, immediately arose from the table, saddled our horses and rode off. We left Elder Hunt by the road in front of his house watching for what might come to pass. He afterwards informed me that we had only time to get well out of the way when the man who had attempted to shoot me the day previous rode up in company with five other men, all well armed, and demanded where I was. When told that I had left they wouldn't believe it, but searched using much abusive language to Brother Hunt. They then went to the barn and when assured that our horses were not there, they concluded that we had indeed gone and gave up the search. Thus, by the blessing of God we were delivered from our enemies.¹⁸

Throughout church history are recorded the accounts of wicked men who not only rejected the gospel but fought viciously against the servants of God; and the terrible judgements of Heaven overcame them:

Breachwood Green, Hertfordshire, from where I now write, was the scene of an episode connected with the early preaching of the Gospel in this region which I think worthy of record. About thirty-two years have passed since it occurred, but it is remembered and frequently talked of by the present inhabitants of the place, stranger as well as Saints.

The "Red Lion," one of the principal public houses of the village which stands facing Oxford Road, was, at the time of which I write, kept by one Samuel Peters, a man of influence and property, who combined the business of baker and provision dealer with that of publican. His family consisted of a wife and six children.

Beneath the wide-spreading branches of a great ash tree which grows opposite the "Red Lion,"

¹⁸Autobiographical Journal of Alfred Douglas Young, pp. 13-14.

stood a humble Elder of the Church of Jesus Christ of Latter-day Saints, declaring the principles of life and salvation, revealed anew in this dispensation. He was a stranger in the place, and had chosen this spot on the public highway in which to hold a meeting, as he could not obtain the use of a more comfortable or appropriate place. A goodly number of the people had gathered about him, and were listening attentively to what he said.

Annoyed at the attention and respect paid by the assembly to a religion and a sect which he so heartily despised, the publican offered a man named Henry Thrussel, a low, drunken character, who was hanging about the taproom, a quart of beer if he would go out and strike that "Mormon" preacher in the face. The lout, who was half drunk already, willingly accepted the offer and made his way across the street, being watched from the door by his patron and a few loungers about the tavern, who were eager to see the sun.

As Thrussel began elbowing his way through the crowd who gathered about the speaker, some little resistance was offered to the intrusion, but by his bullying manner he soon forced an entrance. The speaker paused in his remarks on seeing him approach in such an aggressive style, and reaching out his hand to him, he said, "Well, my good man, what do you want?" Disarmed by the friendly greeting, the bully hesitated about replying, when the Elder continued: "Did some one send you here to disturb this meeting?" "Yes, sir !" the fellow answered, still hesitating about executing his errand. "Was it the publican yonder?" asked the Elder, as he noticed the men at the tavern door watching the proceedings. Receiving an affirmative reply, he then continued: "I am sorry, very sorry, for his sake ! You go and tell that man that judgment will soon overtake him. Though he is now prosperous, he shall soon come to want. Though his family is now healthy, sickness and death will soon come among them, and he will die in poverty, forsaken by his friends !"

The intended assailant turned upon his heel without accomplishing what he was sent for, and retraced his steps to the tavern, where the publican, who had heard the prediction of the servant of God, berated him for his cowardice.

Time passed on. That Elder no longer came to Breachwood Green to preach, for he had journeyed to the land of Zion, in search of a new home and probably thought little of the prediction uttered under the inspiration of the Spirit, and perhaps does not know to this day whether it was fulfilled or not. But if he forgot it, the people who heard it upon that occasion did not. Although many of them, perhaps, did not believe that it would ever come to pass, they have had time since to test by the rule laid down in Deuteronomy xvii, 22, whether the Elder spoke presumptuously or by authority from the Lord. The Lord told Moses, "When a prophet speaketh in the name of the Lord, if thing follow not, nor come to pass, that is the thing which the Lord hath not spoken."

Soon after the prediction was uttered, sickness came into the Peters family, and the wife and four of the children died. The husband became dissipated and neglected his business and squandered his property. Financial ruin soon followed and his friends deserted him. After dragging out a miserable existence for a few years, he finally died, forsaken and alone, in a little outhouse.

The man Thrussel still lives, and was pointed out to me on the street. He occasionally, in his sober moments, refers to that event, and to the feeling he experienced when facing the Elder, and declares for the life of him he could not lift his hand to strike him. He also tells of the interest with which he watched for the fulfillment of the prediction, and testifies that every word came to pass.

That Elder's name was John P. Hayes, the same, I think, who now lives at Pleasant Grove, Utah, and he may be interested in learning that the

memory of his words still lives in his former field of labor. A few of those who listened to his testimony have since embraced the Gospel, but the most of them are as prone to follow after fables as they ever were; and they still languidly hold to their hollow creeds, which differ as widely from the true Gospel as the light shed by a farthing "dip" does from the glorious effulgence of the noonday sun. — George C. Lambert.¹⁹

Ishmael Phillips, a missionary in England, related a similar incident:

A learned and popular man residing in the city of Birmingham, England, became enraged at the success of the "Mormon" Elders in preaching the gospel in that neighborhood. He was so much concerned about it he resigned a position for which he was receiving a salary of about two thousand pounds per year, and commenced a crusade upon the Saints. His means, which were not inconsiderable, were also employed in the accomplishment of this unrighteous purpose.

The efforts of so influential a man naturally worked more or less injury to the branch, and for a time the prospects of the Birmingham Saints were quite gloomy; there was a greater power, however, than that of man, whatever his influence, and however humble the Saints might feel, overruling these matters, and this man was made to realize this. His friends forsook him, his property passed from his hands and in the short space of two years he was left penniless. His public statement at the end of that time was, in substance:

"I have fought the Mormons for two years and have succeeded in driving them from the city (which, however, was untrue), but I am thereby left without the necessary means to purchase the food for which I hunger."

¹⁹*Latter-day Saints' Millennial Star*, vol. 44, pp. 40-41

Another evidence of man's folly in fighting God.²⁰

While serving a mission in Gibraltar, Edward Stevenson experienced the following:

There was a painful incident came under my observation about this time that I will here just mention: One day I had as usual a parcel of books in my arm and was visiting and teaching wherever I could meet anyone who would listen to my remarks. I called at a shoe shop in the southern part of the rock where I found six men engaged at shoe making. After telling them the object of my visit and giving them some tracts I opened the book of Doctrine and Covenants where it speaks of the martyrdom of Joseph Smith and his brother Hyrum, and read this aloud to the workmen. As I finished reading everything was for a moment as still as death everyone present having ceased to work. In a moment one of the six broke out in an ungovernable rage, saying, "Joe Smith was served just right and ought to have been killed long before he was."

My reasoning with him only served to enrage him more, and his closing remark to us was, "Joe Smith ought to have been cut up into mince-meat."

I gathered up my books and said to him that he was guilty of shedding innocent blood inasmuch as he consented to it in his heart for which cause the wrath of God would rest upon him, and he should feel His power to the consuming of his body, and that too, in a very short time. He would then know that Joseph Smith was a Prophet of God and that I was a servant of the Almighty.

On the following day he with the others came to his work as usual but he had not been there long before he began vomiting blood, and before he could be carried to the hospital he was dead. Just

²⁰*Juvenile Instructor*, vol. 19, p. 53.

before dying he said to his fellow workmen, "I wrongfully abused that man yesterday."

Thus did the judgement of God speedily follow him.²¹

While performing missionary labors in Oregon, David M. Stuart encountered an unsavory character and prophesied the latter's miserable fate:

We preached all the way up the Willamit valley for a hundred and fifty miles, and were mobbed in every place. At one place on the coast fork of the Willamit river, near Eugene, while we were preaching in a school house one Sabbath morning, a man rushed into the house backed by a mob and with a large butcher knife in his hand swore he would cut me open if I did not leave the house. I told him I was a man of peace who wished to introduce peace and good will among men; "but," said I, "you shall find a man who will meet you with the same weapons you bring against me, he shall cut your bowels out, for the same measure that you would give shall be measured to you again pressed down and running over." We retired to a grove near by and continued our preaching to a large crowd of people who were called together by the excitement.

About one year after this occurrence this same man who drew his knife upon me, got into a row with a neighbor and was stabbed in the abdomen. The wound never healed — he actually rotted to death and often declared to my brother-in-law that the curse of the 'Mormon' preacher had come upon him.²²

Finally, Harrison G. Burgess recorded a couple of incidents which occurred while he was laboring in North Carolina:

²¹Ibid., vol. 20, p. 252.

²²Ibid., vol. 18, p. 309.

We indeed literally sowed the seed in tears and in peril, in the midst of opposition and bitter persecution. But the Lord fully magnified His name. His cause, and His servants, in all that we had to do and to bear.

The new Methodist church in this place, which was denied us to preach in, was, two days afterwards struck by lightning, and so nearly demolished that, I am told, it was never repaired. A man, who was a class leader, who abused his sister for going to our meetings, and shamefully lied about Elder Corav and myself, and said all manner of evil, falsely, against the Latter-day Saints and the gospel, was found by his wife, the next morning, dead by her side; and because his body did not get cold like ordinary corpses, he was not buried for nearly a week after his death. Two wealthy and prominent men, who used their influence and the power of their wealth and position to retard the work of the Lord here, met with sudden and unexpected deaths.²³

So by faith missionaries have received their temporal needs as well as protection from God. Although the elders of the Church proselyte in twos, an individual missionary never is alone when engaged in advancing God's cause upon the earth — namely, he (the elder) has faith in his heart that the Lord will be with him and provide him with all his needs during his righteous labors for truth. And, as George Q. Cannon stated, the Latter-day Saints are commanded "to take this course" — that is, they also should have faith as a divine companion.

²³Ibid., vol. 15, p. 203.

CHAPTER V

PRIESTHOOD FAITH

Of all the Christian churches upon the earth that has its ecclesiastical authorities tracing its officiating capacity back to the Apostolic Church, the Church of Jesus Christ of Latter-day Saints is the only divinely-sanctioned “legal administrator”¹ of the affairs of the Kingdom of God. “The world think they can learn the law and will of God at the theological and other schools, and seminaries; but they never did and they never will learn God or his purposes in his way. God wishes to establish his kingdom in our day, and he will establish it by his own power, in his own way,”² declared John Taylor concerning sectarian ministerial claimants to that apostolic authority of New Testament times. When the Prophet Joseph Smith first coined the expression “legal administrator,” he obviously referred to one who officially and authoritatively acts in God’s name and administers the ordinances of the Gospel. Regarding this aforementioned truth, Apostle Orson Hyde stated:

If I am not legally appointed to act as a minister of Jesus, am I not taking his name in vain? Judge ye what I say. It is my opinion that when the veil is rent, there will be a page disclosed that will astonish the world; for the holy Priesthood has been given unto us — that is, authority to act in the name of the Lord Jesus Christ; and a voice from heaven has declared that at that name every knee shall bow and every tongue confess. If we are authorized by that personage, and he has given us a right to use his name, then our heavenly Father is bound to fulfill and to honor our acts and doings,

¹Teachings of the Prophet Joseph Smith, pp. 272, 319.

²JD 18:210.

when we proceed according to the letter of instructions that he has given to us.³

Many ministers and theologians from the sects and denominations of modern-day Christendom claim to possess the priesthood authority of the ancient Apostles; yet their priestly functions are totally devoid of that spiritual power that usually attends the administration of gospel ordinances. "The sectarian world, as we call them, is a professed church of God, without the Priesthood,"⁴ remarked Brigham Young. While discussing the differences between the Mormon Church and other Christian sects, Charles W. Penrose observed:

. . . The only person in Christendom who professes to have the keys of the apostolic priesthood is the Pope of Rome. What is the Pope of Rome? Is he an apostle? No; he does not profess to be an apostle. Then how came he to be the successor of Peter? Peter was an apostle. He held the keys that Christ gave to him. Christ ordained him. Does the Pope of Rome profess to have the keys of revelation? No, he does not profess to receive any new revelation. . . What was the great power of the ancient apostleship? The power to commune with the Highest. The form of the apostleship was nothing; the power was everything. That power departed from the earth.⁵

Continuing his inspired observation in connection with the divine power of the apostolic priesthood, Elder Penrose remarked:

Now, our testimony to the world is that God has restored these two ancient priesthoods — that is, the power to administer in the name of the Lord by authority, and that the power of God accompanies that authority.⁶

³Ibid., 8:21.

⁴Ibid., 8:154.

⁵Ibid., 21:142.

⁶Ibid.

George Q. Cannon commented on this godly power that attends the administration of gospel ordinances:

We talk of power, and object to the undue exercise of authority. But think of the power given in ancient days, and which has been restored in these days, that man exercises when he goes forth into the water and baptizes a person ! Do you ever think of the greatness of the power thus exercised? And further, when the candidate for baptism emerges from the water and has hands laid upon him for the reception of the Holy Ghost, do you think of the power that God has entrusted unto men on earth when they exercise that holy ordinance? Do you think of the power exercised in remitting the sins of men and women through baptism, the ordinance which God has set in His Church for the remission of sins, and conferring upon them the Holy Ghost? If God sends such mighty power, shall we question the bestowal of a higher power when God shall choose to give it?

This divine "power" also entails the Lord acknowledging the utterances of his earthly servants and honoring them to the utmost. Respecting this Orson Hyde said:

Now, we, in the sacredness of that name, bear testimony unto you that the Priesthood has been given to man, and we do it with the assurance that God will respond to the deeds done in his name, and by the authority of that Priesthood which he has given; and remember that he has said unto his servants who are clothed with his power, as he said unto those whom he called when His Son ministered amongst men, "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven."^{7,8}

⁷Ibid., 13:55.

⁸Ibid., 8:21.

The Priesthood possessed by the Latter-day Saints has this power from heaven accompanying the administration of all ordinances when implicit faith in God is manifested; whereas the alleged “apostolic” authority claimed by the sectarian Christianity is nothing more than a disgraceful forgery. Elder Hyde continued his thought:

The Priesthood that does not possess this power I would give no more for than I would for a power issued and given from any irresponsible source. There is no power in it to back it up or to respond to its petitions. We do not ask for such a Priesthood — one that would lead us to commit forgery and to use that name in vain; of which I have been speaking; I say we do not ask for any information or power from such a source. . . O the ignorance and blindness of this generation.⁹

The Priesthood which had been taken from the earth during the dark Apostasy was restored to the Prophet Joseph by chief personalities of the Primitive Church — namely, John the Baptist and Peter, James, and John. If anyone fully understood the nature of the Priesthood and its primary yet manifold functions, the Latter-day Seer did as he said: “So with man also; he spake by faith in the name of God, and the sun stood still, the moon obeyed, mountains removed, prisons fell, lions’ mouths were closed, the human heart lost its enmity, fire its violence, armies their power, the sword its terror, and death its dominion; and this by reason of faith which is in him.”¹⁰ The true significance of any god-given authority is the divine power of faith contained therein — that is, the power of God manifested in response to the righteous deeds accomplished by the patriarchs, apostles and prophets in the Almighty’s name. If the Lord’s servants are truly clothed with power from on high as Orson Hyde states, then “whatsoever you bind on earth, may be bound in heaven; whatsoever you loose

⁹Ibid.,

¹⁰“Lectures” 1:22.

on earth, may be loosed in heaven.”¹¹ God will only honor the acts and words of mortal men if they possess the authority to act in His name and if they exercise sufficient faith in Him in the performance of their duties. In ancient times the Lord promised Enoch the following: “Behold my Spirit is upon you, wherefore all thy words will I justify; and the mountains shall flee before you, and the rivers shall turn from their course; and thou shalt abide in me, and I in you; therefore walk with me.”¹² Enoch like all mighty men of faith was “justified” by God in his acts, deeds, and words.

Throughout the meridians of times and gospel dispensations only a very few righteous men have been privileged to employ this monumental power of heaven that attends the exercise of priesthood authority in God’s name. The majority of mankind in God’s opinion is really nothing when compared to those elements which was organized into a habitable world according to the dictates of the assembled Deities. “God spake, chaos heard, and the worlds came into order by reason of the faith there was in Him,”¹³ declared Joseph Smith. In contradistinguishing the rebellious and defiant nature of fallen man and the submissive characteristics of the constituted elements of the earth, the Book of Mormon notes:

O how foolish, and how vain, and how evil, and devilish, and how quick to do iniquity, and how slow to do good, are the children of men; yea, how quick to hearken unto the words of the evil one, and to set their hearts upon the vain things of the world!

Yea, how quick to be lifted up in pride; yea, how quick to boast, and do all manner of that which is iniquity; and how slow are they to remember the Lord their God, and to give ear unto his counsels, yea, how slow to walk in wisdom’s paths ! . . . O how great is the nothingness of the children of men; yea, even they are less than the dust of the earth.

¹¹D&C 127:7.

¹²Moses 6:34.

¹³“Lectures” 1:17.

For behold, the dust of the earth moveth hither and thither, to the dividing asunder, at the command of our great and everlasting God. Yea, behold at his voice do the hills and the mountains tremble and quake. And by the power of his voice they are broken up, and become smooth, yea, even like unto a valley. Yea, by the power of his voice doth the whole earth shake; Yea, by the power of his voice, do the foundations rock, even to the very center. Yea, and if he say unto the earth — Move — it is moved. Yea, if he say unto the earth — Thou shalt go back, and it appeareth unto man that the sun standeth still; yea, and behold, this so; for surely it is the earth that moveth and not the sun.¹⁴

The great biblical prophet, Joshua, performed a colossal feat when he commanded the sun and the moon to stand still: "Then spake Joshua . . . in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies . . . So the sun stood still in the midst of heaven, and hasted not to go down about a whole day."¹⁵ The Book of Mormon clarifies the aforementioned passage of scripture by stating that according to the word of God "the earth goeth back, and it appeareth unto man that the sun standeth still; yea, and behold, this is so; for surely it is the earth that moveth and not the sun." So, when Joshua commanded the sun to stand still, the earth ceased to revolve around in its appointed orbit, thus obeying the uttered decrees of God, who said in these latter days: "And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law — ."¹⁶ Consequently, if the earth abides a celestial law and obeys the voice of God, will not the elements likewise hearken obediently to the voice of the man of God or the servants of God?

¹⁴Helaman 12:4-5, 7-15.

¹⁵Joshua 10:12-13.

¹⁶D&C 88:25.

And as Christ organized the chaotic matter into an orderly manner and created the earth "by reason of the faith there was in Him," so it was by the same creative force that enabled Him to rebuke the tempestuous winds and turbulent waters which frightened His faithless disciples and caused them to panic:

*Now it came to pass on a certain day, that he went into a ship with his disciples; and he said unto them, Let us go over unto the other side of the lake. And they launched forth. But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy. And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this ! For he commandeth even the winds and water, and they obey him.'*¹⁷

Many Latter-day Saints in this Dispensation of the Fulness of Times have exercised the power of their priesthood in calming the raging winds just as the Savior had done during His mortal ministry. President Brigham Young was one such person who did this on a couple of occasions. One incident occurred while he and others were enroute to the British mission:

November 22nd. Elders Kimball, Taylor, G.A. Smith, Hedlock, Turley and myself proceeded to Fairport. The Lake (Erie Lake) was so rough that no boat came into port until November 26th, 1839 when we went on board the steamboat Columbus. We had an excellent time on the lake. The wind arose about one o'clock in the morning. I went up on the deck and I felt impressed in spirit to pray to the Father in the name of Jesus for forgiveness of all my sins and then I felt to command the wind to cease and let us go safely on our journey. The

¹⁷St. Luke 8:22-25.

winds abated and I felt to give the glory and honor and praise to that God who rules all things.¹⁸

After his return voyage home President Young wrote the following experience in his diary:

This is the 5th day of May, 1841. It is a fine pleasant day, Yesterday was the first day that looked like an American day for the pureness of the atmosphere. There has been some sickness on board since we started. Sister Erskine's child and Sister Green's child have been sick. The brethren and sisters appear to feel well this morning though some have felt to grumble some since we have been on our journey. When the winds were contrary, the Twelve Apostles agreed to humble themselves before the Lord and ask him to calm the seas and give us a fair wind. We did so and the wind immediately changed and from that time was in our favor.¹⁹

And in 1869 he rebuked a destructive east wind in Farmington, Utah:

Saturday, October 9, 1869. It is said that it was on this day that President Brigham Young rebuked a terrible East Wind at Farmington which had blown a train from the track, roofs from houses and caused other great damage. This was during the General Conference at Salt Lake City, but no afternoon meeting was held, it is said that it was during this that President Young and party, including Lorenzo Snow, went to Farmington. Messengers had come to him appealing for his help in the disaster. As soon as the President rebuked the wind, it abated.²⁰

¹⁸"History of Brigham Young," Deseret News, vol. 7, p. 402.

¹⁹Diary of Brigham Young, 1840-1844, May 5, 1841.

²⁰Biographical Notes on Lorenzo Snow, compiled by LeRoi C. Snow, p. 155.

Elder Lyman O. Littlefield encountered a terrible storm at sea which was later calmed through the exercise of his priesthood power:

July 6, 1848, I went on board the sail ship Forest Monarch for New York, in company with four of the English Saints . . . I observed a row boat steering for our ship and one of the men who left it clambered up the vessel's side and I was happy in the presence of my old friend, Elder Lorenzo D. Butler, the President of the Worcestershire Conference.

Salutations exchanged quickly, and he . . . said it might be the case that I had been unfortunate enough to be on board a doomed ship. Said a friend of mine was strongly impressed with that belief and he had been solicited to interview me about the matter. It was feared, if I started to cross the ocean upon it, I would be lost.

I told my friend I had come on board with good intentions, and if it were really true that the passengers were in danger, that perhaps my presence might not be detrimental to their safety. I confessed that I have my hands full before reaching America; but my confidence was in God and His Providence and I would look to Him who "tempers the winds to the shorn lamb" for the outcome. I told him I loved my friends and felt grateful for their solicitude; but I believed in the overruling providences of God, and that if I should be careful on the voyage to do nothing with an evil intent, and followed the promptings of His Holy Spirit, that all would be overruled and I would again stand upon the soil of my native shore. . .

On the 12th of July, 1848, a very heavy gale came up from the west and continued for forty-eight hours. The ship lay to under close reefed top sails, while she wallowed through the waves like a monster of the sea. I can but imperfectly describe the scene in the lower decks, among the 480 passengers; but those who have been in storms on

the ocean can view something of the incidents through the glass of imagination. The ship, rolling from side to side; some of the passengers holding to posts, ropes, or whatever they could grasp. Many were thrown entirely across the deck and back again, among boxes, trunks, and all kinds of articles. Cries with pain from bruises received in the heterogeneous mixture, mingled with the enjoyable laugh of the reckless ones, strangely blended with the roar of the winds and the pelting of the waves against the ship's sides, which seemed but frail protection against the combined fury of the elements.

The storm continued to rage. There was not a moment's lull in the wind, which all the time blew direct from the exact point of compass for which we wished to steer. At 12 o'clock a.m. of July 13th, there was no sign of the storm abating, but, if possible, it seemed to rage with greater fierceness. The danger appeared imminent. A responsibility seemed to point to me, as if a duty were assigned me. I felt convinced that there was but a brief period remaining until the Prince and Power of the Air would consummate his designs, did not the Divine Powers interpose. I was clinging with both arms clasped tightly around a post from which it seemed, at times, that I must be hurled by the plunging fury of the vessel, which indeed behaved as if doomed for destruction. While in this position a panorama of my life passed in review before me. Two or three words, as if shaped in letters of burnished gold or written by flames of fire, were presented. These words were so chosen as to be indicative of some unwise act of sinful deed. They would remain there, undiminished in brightness, until I had earnestly and humbly implored the forgiveness of my Heavenly Father. When I had duly repented, that set of words would pass away and others take their place, until mental restitution was made as before. These manifestations continued to alternate for a time and then passed away.

Realizing the full extent of the threatened peril, I importuned my Heavenly Father and asked that His good Spirit might direct me, if there was anything possible for me to accomplish, as a humble instrument in His Hands. I acted as the Spirit of the Lord directed. Taking with me a bottle of olive oil that had been consecrated by the authority of the Priesthood, I made an effort to reach the hurricane deck which I succeeded in doing after much difficulty . . .

Reaching the bulwarks with safety, with my left hand I grasped a rope to keep from being hurled across the deck or into the sea. With my right hand I took from my pocket (for so was I impressed) the bottle before mentioned, and, in the name of the Lord, poured out the oil upon the winds and the waves. Then, rebuking the anger of the elements in the name of the God of Israel, I turned from the scene and reached in safety my quarters below the deck. It seemed but a few moments after my arrival there when I heard some one speak out earnestly from the gangway: "Good news: the wind is going down and turning in our favor." The wind died away by degrees and the next morning not a breeze was wafted over the blue crest of the ocean. All was calm and placid as is the humbled human breast after passion's terrible hurricane was subsided and left it once more to the empire of peace . . .

On the twentieth of July another storm set in which lasted twenty-four hours, in which the mercy of our Heavenly Father was made manifest in our preservation. Also, on the twentieth of August, the elements seemed to be, if possible, more determined than ever on our destruction. The storm raged all day and night. We were in a very dangerous part of the ocean, between Sable Island and the main land, as I understood, among rocks and shoals. The squalls struck us repeatedly with such fury that the sails were rent in pieces and the greatest peril was threatened. This time it seemed to me that all the hosts of the infernal regions were

determined to destroy us. I stood at the bulwarks holding to the rigging about twelve or 1 o'clock at night. Again faith was exercised in the God of Israel and again His Omnipotent power was manifested in our preservation. All the powers of my soul were employed as I exercised faith in the name of the Lord and humbly asked him to rebuke the fury of the winds and the waves and after a time my heart was filled with gratitude when the squalls came with less fury and less frequency. We were again preserved by the power of Jehovah and He alone it was who stilled the terrible motion of the angry sea.²¹

Elder John Tanner related an interesting experience in which the Priesthood of God controlled the ruthless elements of nature:

At the Spring conference, in 1853, I was called on a mission to Europe, with a number of others. While crossing the ocean, when about two hundred miles from Liverpool, we encountered, what the captain said, was the severest storm he had experienced during thirty years of seafaring life. There were seven Elders on board the English sailing ship, Ashburton. When the storm became the most severe only four could be got together. We had taken second cabin passage, and, of course, had a room with bunks in which to sleep. To this room Elders Charles R. Dana, Israel Barlow and myself repaired, leaving Brother Thomas Colburn outside to watch and tend the door while we prayed and rebuked the raging wind and boisterous sea. We had but just commenced to pray when the door of the ventilator of our room flew open and let a large stream of water upon us. Brother Barlow sprang upon one of the upper bunks and closed the door and held it to its place while Brother Dana and myself continued the prayer. By this time the

²¹Lyman O. Littlefield, *Reminiscences of Latter-day Saints*, pp. 200-206.

ship had come so near capsizing that a bottle of ink being open, and standing over one doorpost, which was about six feet high, emptied its contents upon the opposite post about one and a half feet from the door sill, making an angle, by actual measurement of over fifty degrees, which was just about as far as she could go without capsizing. Just at this juncture the wind was rebuked by the servants of the Lord, and so sudden was the reaction that the ship creaked from stem to stern and we did not know but what she might fall to pieces. But the main damage done was to lose her sails and cause the yard-arm to fall and break the ship-carpenter's leg. The cargo was shipped to one side so that she could not run level during the remainder of the voyage. We had on board, among other passengers, a Presbyterian temperance lecturer, with whom we had many arguments on the use of the spiritual gifts, he taking the view that they were done away because no longer needed. His berth was on the opposite side of the ship. Before the prayer was closed and the door opened, he stood trembling with excitement outside. No sooner was the door opened than he exclaimed hastily and in an excited manner, "Haven't you been praying? Haven't you been?" On Elder Dana inquiring why he asked that question, he nervously answered, "I thought you had; the wind stopped blowing so suddenly."

During the remainder of the journey, whenever there was more than a gentle breeze of wind, this man and his friends were sure to find their way to our cabin, as though they thought, if all balance of the ship sank, our side would float all right."

Elder Harrison G. Burgess experienced an event in which he and others rebuked the storminess at sea:

We sailed along quite comfortably until the twenty-sixth of the month when a terrible storm

²²Scrap of Biography—Tenth Book in the Faith-Promoting Series, pp. 38-39.

arose. About two o'clock in the afternoon the sea began to swell and show its power, and the vessel lay first on one side and then on the other. Water came in upon us on both sides of our ship. We lost our sails and yard-arms, and the chains in the rigging of the ship broke. In the evening, when everything looked most dismal, our president called together his counselors and all joined in prayer to the Lord to cause the winds to cease. Scarcely had the brethren ceased their supplications when there was a calm, so sudden in fact that the captain and the officers of the ship were greatly surprised, and they came and inquired of us how it was that we felt so happy and gay amid the great danger through which we had just passed. They could not realize that the Lord removed all fear from the hearts of his faithful Saints when they were endeavoring to do their duty.²³

David John, an English convert, encountered the raging elements of destruction while on board a ship bound for America:

May 7th, 1861. The captain and first mate rushed down below to us. As they came, the mate spoke in a trembling heart-rending voice, "We will all be drowned in a few minutes. I have been on sea 20 years and never experienced such an awful storm before." The captain in a tremulous tone addressed himself to me, saying: "I wish if you, Bishop, would unite yourselves together with the saints and pray the Lord to save us and have mercy on us for I have heard that your people can perform miracles and if you can, now is the time. One is needed." I replied that we did not profess to perform miracles, but we believed that God is no respecter of persons and that he was just as willing and ready and able to save us as he was to save his disciples on the Sea of Galilee and save Paul when it became shipwrecked. The captain replied: "For heaven's

²³Labors in the Vineyard—Twelfth Book in the Faith-Promoting Series, pp. 72-73.

sake, do not preach now, there is no time for preaching. Go and pray the Lord to save us." I replied that we had made our prayer before hand, like Daniel the Prophet before he was thrown into the den of lions . . . The Lord will not suffer us 400 Saints to perish in the deep, so do not be alarmed. God will preserve us. He replied, "If you do not need to pray for yourselves, pray for our sakes." We gathered the Saints together and offered up a petition to our Heavenly Father to quiet the storm and the waves, that it might become calm. In one half hour or less it became perfectly calm. The captain told me that he knew now that the Saints could perform miracles. I assured him that they did not profess to be performers of miracles, but that they believed that God would listen to their cry when they called upon him in faith.²⁴

Whenever tempest-tossed seas threaten the lives of faithful Latter-day Saints, they (the latter) trust implicitly in their God while peace and serenity reign in their hearts:

While on the ocean the ship sprung a leak in a great storm and began to fill with water. The ship was loaded in the hold with wheat and the wheat got into the pipes and swelled and choked them up. They tried to pump the water out but could not do it. Everybody was frightened and it looked like they would go to the bottom. It was at this time that a Presbyterian minister was pacing the deck and wringing his hands and seemed very much frightened. He said, "Mr. McAllister, what comfort does Mormonism give you in times like this?" Elder McAllister answered: "Everything in the world!"²⁵

In 1841 seven members of the Quorum of the Twelve commanded a storm to cease its furious blowing:

²⁴Journal Book of David John, pp. 249-250.

²⁵Statement Sketch of John D.T. McAllister, p. 3.

Seven members of the Twelve Apostles, Peter Maughan and his family and one hundred and thirty other Saints who were going to Zion were aboard the Rochester which sailed from Liverpool April 21, 1841. At one time she was beset with headwinds and a tedious storm, when the apostles united in prayer, in answer to which the storm abated, the sea became calm, and the voyage was continued with rejoicing.²⁶

Mary Ann Weston recalled the following unique experience in which the power of the priesthood was manifested over the elements:

When we neared the banks of Newfoundland we had a dreadful storm, our main mast broke off below deck and the jib boom was also broke and as it came round on deck struck a sailor on his head nearly killing him . . . The captain stood on deck day and night . . . Soon after our mast broke. A young man in our company took off his shoes and went on deck going to the forepart of the ship, he raised his right hand to heaven and in the name of Jesus Christ rebuked the wind and the waves and prophesied that the storm should abate and the good ship harmony would carry her load of Saints in safety to their destination and this came true . . . Our captain told us the storm was so fearful at sea that no ship could live there.²⁷

And Sister Ann Howell Burt gave this account concerning the stormy conditions which were rebuked by the Priesthood of God:

We set sail for Honolulu on the steamship "Monohowohe" . . . On the third day we had a terrible storm . . . The boiler burst and finally they thought sure we were going under, so they brought

²⁶Journal History, April 28, 1841. Church Historian's Office.

²⁷Gordon Cole, Peter Maughan, Cache Valley Pioneer, p. 50.

the lifebelts around and put them on our pillows . . . I thought, "I know that I shall not be lost because I had a blessing before I left that I should return home safe." So I got the children up from their beds and tried to tie us all together in my life belt so we could not get separated, but it could not be done. I became desperate and thought I would go to the eleven missionaries . . . All of a sudden the ship gave such a lurch we thought sure we were going down. The water came all over the ship with a heavy sea just like a mountain. Then I got brave; all of a sudden I got strength, and I said to the eleven missionaries, "Brethren, where is your faith? Get up and command this storm to cease." And said they, "Well, we are praying all night long, Sister Burt . . . After we got into bed I heard one of the sailors holler out to another sailor: "By jove, boys we are safe! There are eleven or twelve Mormon missionaries on this ship and I have heard it reported that there never was a ship lost with Mormon missionaries on, so I think we are safe" . . . In a short time the storm subsided, and we reached our destination safe.²⁸

In the year 1931 an adult Aaronic priesthood holder named Axel J. Larsen exercised his priesthood in calming a storm at sea:

The spring of 1931, four years later, finds Axel again at sea on the diesel tanker, Laurel, registered to the Standard Oil Company of California, outward bound from San Francisco to Australia and New Zealand with a cargo of gasoline and naphtha. It was the usual trip for most of that long distance until suddenly a great storm arose whose fury was destined to shake stout-hearted seamen and bring a testimony of the powers of the priesthood to Axel, to the ship's captain and that hardy crew.

²⁸Biography of Ann Howell Burt, pp. 41-42.

Radio messages led the ship's captain to order everything put in good shape because typhoon storms were all about them, to the left and right and one directly ahead in their path. It was reported that the blow exceeded one hundred twenty-five miles an hour. "Our ship must inevitably battle through one of these furies or go to the bottom of the sea," declared the captain, as he asked Axel, the ship's engineer, to gather several other Christians of the crew and join in prayer for their lives . . .

As requested, Axel, a Baptist, a Methodist, and a Pentecostal repaired to the quarters of the engineer to lift up prayers to God for their welfare. But the three others first agreed that they alone should do the praying for Axel's religion was an imposture in the sight of the Almighty and all good men. However, when the prayers of these three proved of no effect upon the storm, Axel could restrain himself no longer. He rose and stood apart with hands raised to heaven and prayed in a loud voice. True, he held only the Aaronic Priesthood, but he clung to the Savior's own promise, "If ye have faith as a grain of mustard seed. . ."

"I knew the Gospel and the priesthood to be of God and so I knew God would hear my prayer. By virtue of my priesthood I commanded the sea to be quieted so we would arrive home safely."

At that very instant a great water spout eighty feet high that had lifted its great watery bulk of thousands of tons, hit the ship, burying it almost completely. Hearing the terrible roar and thud, Axel sprang to the door of his room and tore it open. What sights met his gaze! The flooded deck looked like a full tide and just off portside the towering water mass was moving away . . .

Immediately, however, the sea became calm as a lake. The wind fell. The waves leveled out and continued quiet from that very moment to the end of the journey, a period of sixteen days. In fact so

peaceful were the elements that Axel slept on that very deck every night of the journey from then on, throwing his bunk there to enjoy a little cooler air in that torrid climate.

Several other vessels were swamped and sunk in that same hurricane. The captain frankly acknowledged the power of God had calmed that storm and saved their lives. He declared that upon his return to his native Sweden he was resolved to seek out the Mormon Church, for he was thoroughly convinced that it possessed the true Priesthood and must be of God.

The crew thereupon became as one large family and the journey ended happily for all. As for the three sectarians, they were mightily surprised, not having realized before that a Mormon could pray so well and effectively. They were all constrained to grant that, perhaps all, Mormonism must be as good as their churches. They therefore all made friends with the Mormon convert.²⁹

One Elder, George C. Lambert, made this interesting observation concerning the voyages taken by Latter-day Saints over raging, storm-tossed oceans:

... It is certainly very remarkable, in view of the many thousand of Saints in hundreds of vessels of all kinds that have crossed oceans and traversed rivers that so few have lost their lives upon the water. It is very strong proof that the protecting power of the Almighty has been over them, for there have been numerous narrow escapes from disasters at sea. Indeed it has been so apparent that a special providence has been over the Saints that others as well as the Saints have been impressed by the fact. The remark has been made upon many occasions by ship owners and sea captains that a company of "Mormons," as passengers, was the best insurance

²⁹Deseret News Church Section, September 19, 1942, p. 4.

they could have upon a vessel, as it was felt that nothing serious could happen to the craft while they were on board of it. A good many instances are on record of Latter-day Saint missionaries being solicited to accept free passage on vessels for the protection it was felt their presence would afford. Doubtless one of the evidences that tends to convince sea captains that "Mormon" missionaries or emigrants are the subjects of divine favor and protection is the feeling of confidence and trust they usually exhibit when beset by danger, and when others quake with fear.⁴⁰

Edward James Wood had a most profound missionary blessing pronounced upon his head by Seymour B. Young of the First Council of Seventy on December 5, 1896, in which the following was uttered:

Brother Edward James Wood, we your brethren, lay our hands upon your head, and in the authority of the holy Priesthood which we hold, we set you apart as a missionary to the Samoan Islands, and as the President of that mission . . . You shall go in peace by land and by sea, and the elements shall be subject to your control, and they shall not have power to destroy you, nor to retard the means of travel upon which you ride, either by land or by sea, but the Spirit of the Lord shall rest upon the waters, and they shall be calm⁴¹

One of Elder Wood's biographers writes the following concerning this man of faith's exercising the priesthood to command the elements:

Remembering his missionary blessing, however, at a time when he (President Wood) felt a real need for the improved weather, he had the people unitedly pray for a change. One example follows:

Gems of Reminiscences—Seventeenth Book in the Faith-Promoting Series, p. 89.

⁴⁰Melvin S. Tagg, Life of Edward James Wood—an unpublished 1959 Brigham Young University Master's thesis, p. 147.

"We had a mission conference appointed at our headquarters. I was visiting on Savaii, our largest island, and with a number of natives, planned to leave this island and cross the channel between the two islands, about 15 miles distance. While we were holding a meeting a strong wind arose making a very rough sea covered with whitecaps and very heavy swells making it extremely dangerous for small boats such as we had for the crossing.

"What a disappointment it would be for those at the conference if we did not arrive at the meetings."

At the suggestion of one of the natives the group repaired to the sandy beach to hold an "open-air prayer service." "The natives requested that I offer a prayer and rebuke the wind and the waves so that we could cross the channel in safety," said the President. The group then sang a hymn of praise to the Lord and knelt on the beach as the President asked the Lord to "calm enough of the surface of the ocean so that our boats might cross over the channel in safety." President Wood said of the Journey:

"After prayer we bade goodbye to those who were remaining on the island and launched our boats and were soon out of the lagoon in mid-ocean. To our great surprise and gratitude a smooth lane lay before us all the way across. It was about 100 feet wide while on either side, the waves were mountainous and the wind very strong. As soon as we set foot on the beach of the other island, we again knelt in prayer and thanked God for preserving our lives and for calming the ocean.

During the conference most of the native Saints in our company bore testimony to our deliverance through the goodness of God in calming the waves for crossing. Surely it was a time of general rejoicing.³²

³²Ibid.

Alma G. Burton, a president of a South Seas mission, prayed to the Lord and was delivered from a vicious storm at sea:

President Alma G. Burton relates the following experience during his presidency over the Tahitian mission:

"Back in Papeete once more after a long and somewhat hard trip. We were 30 days getting from her to Tubani, a distance of 360 miles. After we had been out for three days we ran into a very hard wind. They say it was the worst we have had in these islands for 20 years. It ripped our sails to pieces, broke the boom pole and riggings and chains on the jib pole. Then to top it all, we had two sailors washed overboard. We finally got them back with ropes and just had to lay to in the wind.

"After five days of that, I called my two companions together in the sailors' cabin and told them we would pray, and ask for deliverance from this storm. All three of us prayed in turn. That was about 6 o'clock in the evening. At 6:30 the wind was calm and weather was good that night. The next morning we spent in repairing our sails the best we could, and two days afterward we landed at the Island of Rurutu."³³

As Edward James Wood received the sacred promise that he could command the elements in his missionary blessing, a couple of faithful Latter-day Saints were promised the similar ability. One patriarchal blessing reads: "Thou art one of the horns of Joseph that shall aid in the accomplishment of the work of the last days. No miracle shall be too hard for thee to perform for thou shalt have power over the elements. The winds and the waves shall obey thy voice." And another one states: "... In the pathway of thy life thou shalt have power to rebuke the raging elements and they shall obey thy commands."

³³Deseret News Church Section, January 23, 1932, p. 6.

One missionary gave the following account in which rain was withheld in the heavens by the humble prayer of faith:

While traveling and preaching in the Virginia conference, in the Autumn of 1883, in company with Elders L.J. Taylor and James Wood, I saw the promise of the Lord verified. On Saturday the 29th of September we held a meeting together in Buchanan County, and gave out another appointment for Elder Taylor to fill, while Brother Wood and I went several miles further to fill an out-door appointment the next day. When we arose the next morning it was very cloudy and raining, and looked as though we would not be able to hold meeting. We went out into the woods to pray. We asked the Lord to render the elements propitious for the gathering of the people, to stop the rain and to allow the clouds to pass by that we might bear our humble testimonies to the people and leave them without excuse. We believed the Lord would grant our request, and so He did; for in less than forty minutes there was not a cloud to be seen. We went and filled our appointment, had a good time and testified to the goodly number who came of the things of God.

On another occasion Elder N.W. Kimball and I were traveling together in Bland County. We applied for schoolhouses and churches in which to preach, but were invariably refused. We finally obtained permission to preach in the grove of a Mr. Updike, which was near a little town of some two hundred inhabitants, called Mechanicsburg. On Sunday we visited a Methodist meeting at 11 a.m. got permission of the preacher to announce our appointment for 3 p.m. and walked about a mile to Mr. Updike's and had dinner. In the afternoon the weather seemed very threatening—heavy, black clouds hanging over us as if to indicate that our meeting would be prevented. While returning back to the place of appointment and passing through

the woods, we bowed before the Lord in humble spirit of prayer and implored Him to make the weather favorable for our meeting, and we covenanted with the Lord, as we had done on former occasions, that the words which He put into our mouths we would speak, for He knew what was good for the people.

We had great occasion to rejoice again and praise the Lord for hearkening to our humble petition. He not only quieted the elements, but also filled us with His Holy Spirit by which we preached the gospel in great plainness and power.³⁴

And Joseph G. Nelson prayed to God that rain would be poured out from the heavens onto the drought-ridden crops:

The event that I am about to record, began Saturday, July 1, 1916, and was consummated on the evening of July 2, 1916.

We had a wonderful stand of wheat on the farm at Winder which during the early part of June promised a bounteous harvest; but the dry south winds blew daily, with not a sign of clouds or rain, until the crops, once so full of hope, seemed doomed to fail unless the Lord would send rain.

That which was true in our case was also true of all our neighbors, who were trying to raise grain without irrigation.

We needed so much that crop of grain, and felt nothing but the power of God could save it.

I was at this time a member of the High Council of Franklin Stake . . .

That night Mother, Mae (Nelson's daughter), and I sought the Lord in humble prayer and received this answer, "Brother Joseph, as a member of the High Council, you have a perfect right to

³⁴Juvenile Instructor, vol. 19, p. 278.

counsel with the President of the Stake, and tomorrow when you bear your testimony, if you feel the Spirit, you may pray for rain."

My place with other members of the High Council and Stake Presidency was on the stand. During the course of the meeting I arose to bear my testimony . . .

At the close of my testimony I said, "Brothers and Sisters, if you will join me, we will ask God to send rain to save our crops." I don't recall the exact words of the prayer, but I know they were inspired by the Lord.

The meeting closed and the wind continued to blow, dry and hot, from the southwest, but about the time we arrived home, the wind suddenly veered around to the northwest, gaining in force every minute, until it became a gale, which extended clear to Salt Lake City, doing damage to excursionists on the Lake. Just at dark, the rain came and continued for about fifteen minutes.

With bared head and tears streaming down my cheeks, I walked out into the storm, and thanked God for answering my prayer. Then as if by magic, the sky was swept clean of clouds and mist and the stars shown out in all their brilliancy.

It was such a marvelous event that had happened! The greatest potentate on Earth, with all his wealth and power could not have accomplished that which took place that night.

Doubts then began to assail me and I had no peace of mind until we sought again the Lord in prayer. This was the remarkable answer that came to us: ". . . The rain came in answer to thy prayer! If the people of the Stake had exercised such faith as thine, it would have rained for a week!"

The material good that came from this rain was a very limited thing but the fact that the Lord had answered my prayer was worth a million.³⁵

³⁵Journal of Joseph G. Nelson, July 1 and 2, 1916.

James H. Martineau, an early pioneer, recalled how priesthood power brought much-needed water to the colonized wastelands of Utah:

The marvelous changes that have occurred in the valley since the saints have lived here, has not been through chance, but because of blessings that have been pronounced upon the lands, waters, and elements, by elders holding proper authority, and in fulfillment of prophecy uttered by them . . . When Utah was first settled by the pioneers it was desert so dry and parched, so barren and dreary, it seemed impossible to create in it a home for the weary pilgrims who first beheld its sage brush valleys and stupendous peaks; but the servants of God said prophetically, "Here will we build the temple of our God."

The young and middle-aged cannot today realize what Utah was fifty years ago. Instead of the luxuriant fields of today, one might travel day after day and see scarcely any grass — nothing but sage brush and grease wood and sunflowers. Valleys like Cache and Bear Lake, which for years could produce nothing but pasturage and hay, because of cold and frost, are now and for years past, fruitful gardens. When Cache Valley was first settled, there was frost every month of the years, and, so in Bear Lake. But the blessings of the Lord prevailed; the frosts abated, the climate changed, and the rains began to come in the dry season so that today thousands of acres produce excellent crops of grain without artificial irrigation.

In May, 1851, President B. Young with a large company visited Parawon, and at a public meeting held there on the 11th of that month, the scarcity of water was referred to and the prophet Heber C. Kimball made the following prophecy: "As the needs of the people for water increase in these valleys of the mountains, so shall the waters increase. Write it down for it is true." The writer heard the prophecy and blessing, and made record

thereof in the stake record and in his own. Now, thousands of acres there produce bountiful harvest each year. The waters have increased as was foretold.³⁶

Water became plentiful to the desert regions of the Santa Clara area after an earthquake created new springs of water from beneath the surface of the earth, thus fulfilling the prophetic utterance of Apostle Erastus Snow:

During this time when the water had been and was so scarce Apostle Erastus Snow came to Santa Clara with others and wanted the people of Santa Clara to give their priority water right to the stream, or to let all above or below us have an equal right to the water, according to what land they had under cultivation at that time which the people of Santa Clara did not like to do because then they could not request those above to turn the water down in times of need. Then Apostle Erastus Snow said that if the people of Santa Clara would be willing to be brotherly and let all the people above and below us have an equal right to the water, he would promise us we would have more water in the future than in the past.

Then the people of Santa Clara, having faith in the Apostle's promise, consented. Oh, how wonderful it seemed to me. The Lord had respect for the words of the Apostle and fulfilled his promise by causing a big earthquake to come. This caused the big main spring to increase, as some of the people thought, two-thirds of its flow. I was told that new springs came up out of the earth where there had been no sign of water before, so neither I nor any other had to wait all winter to get a turn of water, but all could have all the water they wanted for their crops. After using all they wanted there was still some running into the Virgin River some of the time.

³⁶Improvement Era, vol. 5, p. 115.

The earthquake was so strong that it cracked some of the walls of houses and shook down some of the bricks from some chimneys and shook down a lot of rocks from the mountains and cliffs, so that the whole country was full of dust after the earthquake. It seemed wonderful to me to see how the stream had more than doubled itself after the earthquake. It seemed to me that the fulfillment of the Apostle Erastus Snow's saying was almost as when Moses smote the rock to get water for the children of Israel to drink.³⁷

And an earthquake aided other Saints to obtain water aplenty according to the following account:

. . . This contortion of nature (earthquake) was providential for almost immediately the stream of water — the Piedras Verdes Rivers — which was fast running dry, was increased a hundred fold. The twisting and cracking of the earth's crust opened up new sources of water supply so much needed for the naturing of the crops . . . Truly the Lord was in the earthquake.³⁸

Alfred Douglas Young and his brother exercised great faith when they brought a dead man back to life. Young journalized this unusual story in his diary in which a Mr. Hunt, whose wife and children had embraced the Restored Gospel, mysteriously disappeared and was searched for by friends and relatives. Later after his return Mr. Hunt told the two Mormon missionary brothers that although he was not embittered against them personally he had succumbed to the temptations of the Evil One and vowed that he would rather die than submit to the ordinance of baptism; and God literally took him for his word — and he (Mr. Hunt) died. His miraculous revival to mortality was recorded by Young as follows:

³⁷Family History Journal of John S. Stucki, pp. 68-70.

³⁸Thomas C. Romney, Life Story of Miles P. Romney, p. 184.

The family of the deceased were all mourning his loss except his wife. At the time it did not appear to affect her much as she did not shed a tear that was noticed. I had stood over him whily dying without feeling any disposition to administer to him.

Brother William and myself were setting in different parts of the room. We had no communication with each other during the scenes that had just been transpiring. Nothing had yet whispered to me but what Mr. Hunt had gone as others go and would remain behind the veil.

When about three hours had elapsed after his death some fifteen neighbors had gathered into the room and the spirit fell upon me and my brother William in great power. It seem as though every feeling of mortality departed from me and my brother William afterwards testified to the same thing concerning himself.

We both arose at the same time without saying anything and started for the bed. As we approached I waved my hand as a sign for those around to give us room. They gave way and we approached the dead (man). I raised my right hand and asked the Father in the name of His Son Jesus Christ to give up power that the man before us who had been slain might be raised to life. We then laid our hands upon the head of the dead (man). My brother William was mouth and said twice, "In the name of Jesus Christ, O breath come from the four winds and breathe upon this slain (man) that he may live." No breath came and as if the spirit instructed him further what to do said he "In the name of the Father, Son, and the Holy Ghost, I command you, O Breath, to come from the four winds and breathe upon this slain (man) that he may live."

Immediately the lungs of the man began to inhale the air. He opened his eyes and again lived. Brother William and myself raised our hands to heaven and gave glory to God the Father and the Son and repeated it three times.

My brother took Mr. Hunt by the hand and commanded him in the name of Jesus Christ to arise and walk. He arose and without assistance walked to a chair by the fire, sat down and began to talk to his family. I felt impressed that there was something more to be done.

I went out and sought a private place nearby and asked the Lord what he would have us do further. I was immediately impressed to go into the house and lay hands on the man that he might receive strength. I went in and found Elder Hunt and my brother carrying him to the bed exhausted. I called on them to lay hands on him. Through the administration he at once received strength, but virtue had gone out of us until we were weak and could scarcely walk. Said I: "Brethren, follow me." We went out to a proper place and I suggested that we lay hands on each other that our strength might be renewed. We did so and again received our natural strength . . .

After these things had taken place which I have narrated I heard one of the Apostles instruct the Elders, when they felt weak from administering to the sick to administer to each other that they might receive strength.¹⁹

The power of the priesthood was manifested when Joseph Smith, Sr., the Prophet's father, exercised the god-given privilege to curse and to bless:

In the year 1838, when on my way out of Missouri, near Palmyra, in company with Father Joseph Smith, the father of the Prophet, and Carlos Smith, his brother, we encountered a heavy snow storm. We halted at a farm house to buy corn and to stay all night. Father Smith asked the owner if we could camp there and buy feed for our animals. He asked: "Are you Mormons?" Father

¹⁹Autobiographical Journal of Alfred Douglas Young, 1808-1842, pp. 21-23.

Smith answered: "Yes, we are." He became very angry and said: "Damn you, you can't stay on my property," and with many insulting words and threats we were driven out into the street. Here we stopped and gathered together in the falling snow. Slowly Father Smith removed his hat and with uplifted hands he prayed: "In the name of the Lord whom we serve, let that man be cursed in his basket and in his store, and let this man's name be cut off from under heaven." We all said, Amen.

When I came to travel this same road two years later, this incident was brought fresh to my mind. For behold there was nothing to mark the spot but the ruins of his home burned to ashes; his orchard broken down; his farm an absolute picture of desolation; his wife and three lovely children were burned to death in their home and he at this time was in close confinement for the insane. I saw the power of the priesthood manifested, for at the next farm we were received and given all the comfort and assistance we needed and Father Smith left his blessing on this household as we departed. Here my eyes beheld the fulfillment of his words to the letter as there I looked upon a picture of prosperity and happiness. All this passed and the two neighbors were ignorant of the curse or the blessing placed upon them as we passed on.⁴⁰

The power of faith exercised by the priesthood was especially noticeable in the rebuking of evil spirits and other forces of darkness from the presence of righteous men. In a correspondence dated October 22, 1841, Lorenzo Snow penned to Heber C. Kimball, the following is written:

. . . When I came to London I took charge of this Church with much fear and trembling. I saw what was before me but I believed God would help me. And I have not been disappointed the Lord has helped me and in a wonderful manner, too . . .

⁴⁰Diary of Perrigrine Sessions, n.p., n.d.

You and Elder Woodruff said it should prove a school of experience which already has been the fact . . . After you left London for about three weeks my room where I lodged was haunted with evil spirits. After I returned the most horrible feelings would suddenly come over me and I would be filled with feelings of fear which I always before had been a stranger to . . . I finally concluded I would make it a rule on going to bed to command the evil spirits to depart from the room in the name of Jesus Christ. I accordingly did and it had the desired effect. I felt at once as though I had been placed in a climate altogether new. I have not been troubled with those feelings since. To God be the glory . . . A short time after this an occurrence took place which I will mention. While I was preaching one evening one of the sisters was suddenly seized with an evil spirit. The brethren thought her fainting and took her to the door but she did not recover. I told them to bring her into the house. I then laid hands upon her and commanded the evil spirit to come out of her in the name of Jesus Christ. She was restored in a moment.⁴¹

And William Budge's encounter with satanic powers is recorded as follows:

On one occasion William Budge was visited by Elders Fulton and McMillan, who had also been called to missionary work from the Glasgow branch, and who were on their way to their field of labor a few miles from Workington. They related to my father a remarkable incident of their journey. It was, in effect, that on several nights they had been visited by evil spirits who roughly tossed them about in the bed, on one occasion, lifting one elder over the other and nearly onto the

⁴¹Correspondence of Lorenzo Snow to Heber C. Kimball, dated October 22, 1841, Lorenzo Snow Papers, Church Historian's Office.

floor. My father believed in the probable manifestation of unseen powers, but had had no personal experience up to that time, and therefore the account given by his friends rather amused him, especially because of the almost frightened manner in which they related the incident. A short time afterwards, however, he had occasion to be duly impressed about such matters. His experience, which will be hereafter related, taught him that a man may passively accept as true that which is related by credible witnesses, but that it requires personal experience to insure an enduring conviction thereof.

And now occurred the incident to which I have heretofore referred. On the night of June 17, 1851, my father had retired as usual to his room. On account of the ill feeling against him he had taken the precaution of guarding, as well as possible, against surprise and acts of personal violence by those residents of the community who so deeply resented his presence among them, by making secure the door and window of his apartment. He had just gotten into bed and adjusted himself for sleep, when suddenly his attention was called to a figure in one corner of the room, apparently dressed in a black robe. It made no sound, but seemed to glide to the head of the bed. Immediately my father felt his head to be enveloped under a severe and painful pressure which gradually proceeded down his body and limbs to his feet, until he was completely enthralled. The pressure was so great as if he must die in the embrace of this strange power. He tried to cry out but could not neither could he move. His agony became intense and without apparent means of relief, when the thought flashed through his mind that the power which oppressed him was the power of the evil one. He then formulated in his mind the command, "By virtue of the Priesthood which I hold, I command thee to depart," but still no relief came, and then he remembered that Christ said, "In my name shall ye cast out devils," and the

command which had been mentally expressed had not been given in Jesus' name. He thereupon thought out the command: "In the name of Jesus Christ and by virtue of the Priesthood which I hold I command thee to depart," and immediately the pressure was relieved from his feet, and was gradually lifted from his limbs and body and from his head, and the same figure stood at the bedside and then silently glided backward to the corner, and disappeared.⁴²

The healing functions of priesthood power are not only operative when a human being is ill but also when domesticated farm animals were sick they were made well through the ordinance of administration. On one such occasion priesthood faith was manifested when ailing cattle were administered to by faithful brethren:

. . . When the cattle were sometimes sullen or tired I have seen my husband and also others of the brethren go silently between them and lay their hands upon their heads in blessing and they would immediately move along, rested as it were, showing to me that the Holy Spirit of the Lord can make the ox tractable as well as man.⁴³

George Brimhall recalled how his sick oxen were healed after he had laid his hands upon them:

About sunset we arrived at the spring. My guide, Peet, was digging in the sand for water, which he obtained. It tasted bitter; I asked him why he did not tell me the water was poison. He replied that he had not been here for two years, and did not know it was poison. Just at this time Anson Call came down the mountain with his wife, two men and some horses, from the Colorado river, where he had been in the employ of a company of Salt Lake merchants, and had built a warehouse above the roaring rapids. He shouted to me not to drink that water, as it was poisonous. Our animals were tired

⁴²Jesse R.S. Budge, *Life of William Budge*, p. 18.

⁴³*Journal of Mrs. K.N. Nielson*, p. 26.

and went a way a short distance and lay down to rest. Mr. Call went down away and he and company made camp and all was still. We ate our supper with thankful hearts to the Lord for his mercies. A dark fog came on and made every thought full of unfavorable forebodings. The night passed, and as soon as I could see, I went to look for my oxen, and found them lying about where I had left them, except that they were groaning, with their eyes glistening in death and their bodies as wet as they could be. I walked slowly up to them, and said, Good morning, Turk. He rolled his eyes a little, but made no other motion. I felt my time for death had come surely, for if my oxen die, all of us must die, too. Now . . . I must tell the truth, whether acceptable or not. I got down on my knees and in the name of Jesus Christ laid my hands upon them, and asked my Father in Heaven to give them life and heal them, which he did, and they stood upon their feet, the water running in streams off them. In about half an hour I drove them to the wagon, but they were so weak, they could but barely stand . . . My boy, George H., just then came around on the other side of the wagon, and said, "Father, what are you going to do now?" Quick as a flash of lightning I said, "George H. not a hoof of us will be lost this time." I picked up my whip, spoke to my team, which did its best, moving the wagon about twice its length, and stopped, resting a little. They kept moving and growing stronger, although the ground was so hot that they could not stand still, unless in the shade of the rocks."

The dying oxen of Mary Fielding Smith, the widow of the martyred presiding patriarch to the church, were healed by the administration of the Priesthood:

Passing over from the Platte to the Sweetwater, the cattle suffered extremely from the heat, the

⁴⁴George W. Brimhall, *The Workers of Utah*, pp. 46-47.

drought, and the scarcity of feed, being compelled to browse on dry rabbit brush, sage brush, weeds and such feed as they could find, all of which had been well picked over by the preceding companies. Captain — 's company being one of the last, still keeping along, frequently in sight of, and sometimes camping with President Kimball's company which was very large. One day as they were moving along slowly through the hot sand and dust, the sun pouring down with excessive heat, toward noon one of Widow Smith's best oxen laid down in the yoke, rolled over on his side, and stiffened out his legs spasmodically, evidently in the throes of death. The unanimous opinion was that he was poisoned. All the hindmost teams of course stopped, the people coming forward to know what was the matter. In a short time, the captain who was in advance of the company, perceiving that something was wrong, came to the spot.

Perhaps no one supposed for a moment that the ox would ever recover. The captain's first words on seeing him, were:

"He is dead, there is no use working with him; we'll have to fix up some way to take the Widow along, I told her she would be a burden upon the company."

Meantime Widow Smith had been searching for a bottle of consecrated oil in one of the wagons, and now came forward with it, and asked her brother, Joseph Fielding, and the other brethren to administer to the ox, thinking the Lord would raise him up. They did so, pouring a portion of the oil on the top of his head, between and back of the horns, and all laid hands upon him, and one prayed, administering the ordinance as they could have done to a human being that was sick. Can you guess the result? In a moment he gathered his legs under him, and at the first word arose to his feet, and traveled right off as well as ever. He was not even unyoked from his mate. The captain, it may well be sup-

posed, now heartily regretted his hasty conclusions and unhappy expressions. They had not gone very far when another and exactly similar circumstance occurred. This time also it was one of her best oxen, the loss of either would have effectually crippled one team, as they had no cattle to spare. But the Lord mercifully heard their prayers, and recognized the holy ordinance of anointing and prayer, and the authority of the Priesthood when applied in behalf of even a poor dumb brute! Sincere gratitude from more than one heart in that family, went up unto the Lord that day for His visible interposition in their behalf⁴⁵

One spiritual incident occurred in which priesthood brethren administered to a sick horse and it recovered:

A circumstance occurred after the camp reached Richardson's Point, which, if related, may be of interest to our readers. One of the brethren left camp to go back and bring forward a load for one of the saints. After starting, one of his horses sickened and he had to stop. He and one of the brethren who was with him were prompted to lay hands on him. They did so, and the horse recovered immediately. After traveling about two miles the horse was again attacked and more violently than before. They tried to give him medicine, but could not get him to take it. He lay as if dead. One of the brethren, however, said that he thought there was still breath in him, and proposed to lay hands on him. Some of those present doubted the propriety of laying hands on an animal; they scarcely thought it right. The owner of the horse quoted the words of the Prophet Joel, that in the last days the Lord would pour out His spirit on all flesh. This quotation satisfied them, and six of them laid their hands on him, prayed for his recovery, rebuked the evil influence that was preying upon him and commanded it to

⁴⁵The Heroines of Mormondom—Second Book of the Noble Women's Series, pp. 31-32.

depart. The horse immediately rolled over twice, sprang to his feet and was soon well. The next morning he was harnessed, helped draw a good load and worked as well as ever. It must be remembered that this was a time when a horse was very necessary for service; the people had none to spare, and no money to buy more; the brethren who fully realized this were undoubtedly justified in what they did.⁴⁶

After healing his own ill horse through the ordinance of administration, Elder Heber C. Kimball said he saw nothing objectionable in administering to ailing domestic animals since they, like human beings, were also creatures of the Most High God:

The same day — wrote: "Brother Dalton's horse was bitten today by a rattlesnake. We have a civilized Indian of the ancient Delaware tribe with us, who is of great use to us in such cases. Also, this morning, I noticed a heifer, belonging to Brother John Pack, which had been bitten. These reptiles are getting so plentiful as to be quite dangerous for those traveling on foot, though I believe as yet, no person has been bitten.

"The other day one of Brother Heber C. Kimball's horses being bitten, he laid his hands on the part effected, and rebuked the sickness occasioned by the poison, in the name of the Lord, which prayer was almost immediately answered. Brother Kimball says it is just as proper to lay hands on a horse or an ox and administer to them in the name of the Lord, and of as much utility, as it is to a human being, both being creatures of His creation; both, consequently, having a claim to His attention."⁴⁷

According to one faithful brother, Apostle David W. Patten administered to his sick mule one time:

⁴⁶Andrew Jensen, *The Historical Record*, vols. 5-8, pp. 880-881.

⁴⁷*Woman's Exponent*, vol. 12, p. 135.

I then returned in safety to Nauvoo, but not without a close pursuit by those demons in human shape, uttering the most awful imprecations, and bawling out at almost every bump to stop or they would shoot. My greatest fear was that my horse would fall under me. I thought of the instance of David Patten administering to a mule which he was riding when fleeing before a similar band of ruffians. I placed my hands on either side of the animal and, as fervently as I ever did, I prayed to God that his strength might hold out in order that I might bear the information which I had obtained to the Prophet. There were no signs of allurements in accomplishing this task.⁴⁸

Finally, the following account is about priesthood brethren administering to a horse:

Brother Kane would sometimes entertain the sick ones around him by relating some of his missionary experiences. One incident that he told, Fanie never forgot.

In Michigan, where Brother Richards and Kane had been preaching the Gospel, a gentleman by the name of Taft had joined the Church. He was preparing to leave his home and gather with the people at Nauvoo. He had two fine span of horses, one of black and the other of gray. Just as he was about ready to start for Nauvoo, one of his gray horses took dreadfully sick. He did all he could to relieve the poor animal, but it grew worse and was evidently about to die. Brother Taft went to Elders Richards and Kane, who were making their headquarters at his home, and told them of the condition of his horse. Then he asked, "Brethren, would it be sacrifice, or in any way wrong, for you to administer to my horse, the same as you would to a sick person who would call for it?"

The Elders agreed that inasmuch as Brother Taft had faith to ask for it, they would feel justified

⁴⁸Autobiography of Gilbert Belnap, p. 23.

in complying with his request, and using the authority with which the Lord had endowed them for the relief of the suffering animal. They went and administered to the horse, giving it some consecrated oil to swallow and also anointing it, and praying over it, as the Apostle James directs. The horse was instantly healed, and Brother Taft soon gathered with the Saints at Nauvoo.⁴⁹

From the preceding faith-promoting accounts given in this chapter, one truth is presented to that person who is truly receptive to the everlasting gospel and that is that priesthood of God or the legitimate authority to act in the Most High's sacred name is only genuine when accompanied by the divine power of heaven in response to that faith exercised by righteous men upon the earth.

⁴⁹Juvenile Instructor, vol. 35, p. 499.

CHAPTER VI

WOMEN AND CHILDREN AS VESSELS OF FAITH

“Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord,”¹ wrote the ancient prophet, Isaiah. And modern-day revelation reads: “Go ye out from Babylon. Be ye clean that bear the vessels of the Lord.”² These and other scriptural admonitions direct the true saints of God to rid themselves of the filthy influences of Babylon and become mortal vessels of truth to be filled with the Holy Ghost. In his sacred writings the Apostle Paul reiterated the importance of a man to purge himself of all impurities and become a heavenly vessel of honor: “If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master’s use, and prepared unto every good work.”³ And elsewhere the New Testament missionary wrote: “Hath not the potter power over the clay, of the same lump to make an vessel unto honour, and another unto dishonour.”⁴ According to Heber C. Kimball the Divine Potter should have power over the Latter-day Saint “clay.” In an inspired discourse delivered on October 8, 1952, he declared:

We must be passive as clay in the hands of the potter. The potter takes the passive clay, and moulds it into numerous shapes; he can make it into a milk pan, or into a crock, or into a cup, or a jug, and from that into ten thousand shapes; he does everything according to his own pleasure, and as the Master Potter has told him to shape it. If the Master gives him a pattern, he must mould accor-

¹Isaiah 52:11.

²D&C 133:5.

³2 Timothy 2:21.

⁴Romans 9:21.

ding to the Master's pattern. If we take this course there will be no trouble . . . You have got to learn to be subject to the Priesthood, as well as these brethren, and your children must learn the same lesson, and then you will be moulded into vessels of honor, but you cannot be moulded into vessels of honor except you be subject.⁵

If a Latter-day Saint submits himself to the will of the Priesthood of God, then he or she will become a vessel of faith, trusting his or her life for the Lord's divine manipulation. To be a human vessel of truth and light entails possessing those characteristics of righteousness the saints of Christ's day had. Latter-day Saint priesthood holders should strive to emulate the Apostle Paul who was referred to by the Lord as "a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."⁶ And the faithful sisters of the Church of Jesus Christ of Latter-day Saints should seek to become like the noble and saintly women of the New Testament era.

One of the most spiritual sisters of that aforementioned time period was the Virgin Mary, the mother of Jesus. Concerning her, Matthew, the apostolic historian, wrote: "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost."⁷ The Book of Mormon clarified this biblical scripture as well as noting that Mary was a chosen vessel in God's eyes: "And behold, he shall be born of Mary, at Jerusalem which is the land of our forefathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God."⁸ And Erastus Snow of the Council of the Twelve said regarding the Savior's mortal mother:

⁵JD 1:207, 209.

⁶Acts 9:17.

⁷St. Matthew 1:18.

⁸Alma 7:10.

. . . And the New Testament tells us that God sent his angel to visit this beautiful Virgin Mary, and to make known unto her that she was chosen of the Lord to be the Mother of Jesus who should be the Savior of this people. And the messenger or the angel sent to her was designed to prepare her mind, her heart and her faith for this great work unto which the Lord had chosen her. And he said unto her, "The Holy Ghost shall come to thee, and the power of the Highest shall overshadow thee, and therefore that Holy Thing that shall be born of thee shall be called the Son of God." This Jesus, therefore, partook of this divine nature; he partook also of the human, the mortal, through the mother.'

There were many holy women in New Testament times who enjoyed the spiritual gifts from God to a great extent. One such person was Anna, the aged prophetess, who was present when Joseph and Mary brought the infant Jesus to the Jerusalem Temple. After beholding the future Savior of the world "she spake of him to all them that looked for redemption."¹⁰ During His mortal ministry Jesus associated with holy, spiritually-noble women like Mary, Martha, and Mary Magdalene. Of Christ's relationship with them Orson Pratt of the Council of the Twelve wrote:

One thing is certain, that there were several holy women, that greatly loved Jesus — such as Mary, and Martha her sister, and Mary Magdalene; and Jesus greatly loved them, and associated with them much; and when He arose from the dead, instead of first showing Himself to His chosen witnesses, then Apostles, He appeared first to these women, or at least to one of them — namely, Mary Magdalene.¹¹

On a couple of occasions while discoursing upon the subject of godlike unity among the Latter-day Saints,

⁹JD 19:371.

¹⁰St. Luke 2:36-38.

¹¹Orson Pratt, *The Seer*, p. 159.

Heber C. Kimball compared the faith of New Testament personalities with that of modern-day Israel. On July 12, 1857, he declared: "If you all live your religion and are faithful to the end of your days, that proves that you were chosen as were Jesus and John, who were prophesied of many hundred years before they came, as were many others. Mary, the mother of Jesus, was raised up to bear the Savior. Elizabeth was ordained and set apart to come along near the meridian of time, and so we were ordained to come along near the end of time."¹² Two weeks later, on July 26, 1857, he reiterated the importance of a oneness between the members of the Church:

*"That is the way we have got to be one; we have got to come to that; and when we do, the Spirit of God will rest upon us, and the Spirit of Jesus, and of all the Prophets, and Apostles, and holy men of God that ever did live or ever will. Then the same Spirit and power will rest upon our sisters as it did upon Mary, and Elizabeth (the mother of John the Baptist), and Anna, and thousands of others."*¹³

Other leading Church officials have advocated this truth that the women of these latter days can also receive prophetic and revelatory gifts from the Most High God. One time Brigham Young observed that the female members of the Church were more religiously inclined prior to their baptism than were the male converts: "The men are the lords of the earth, and they are more inclined to reject the Gospel than the women. The women are a great deal more inclined to believe the truth than the men; they comprehend it more quickly, and they are submissive and easy to teach . . ."¹⁴ In discussing the fact that many women in the Church have enjoyed the gift of revelation and prophecy, Wilford Woodruff said: "O, ye Latter-day Saints, you talk about revelation and wonder if there is any revelation. Why bless your souls, say

¹²JD 5:34.

¹³Ibid., 5:87.

¹⁴Ibid., 14:20.

nothing about the apostles and elders around me, these mountains contain thousands upon thousands of devoted women, holy women who are filled with the inspiration of Almighty God, and these sons and daughters partake of the inspiration of their mothers, as well as of their fathers . . .”¹⁵ And while speaking of the inspiring hymn, “O My Father,” Elder Woodruff noted: “That hymn is a revelation, though it has been given unto us by a woman, Sister Eliza R. Snow.”¹⁶ And that all members, men and women alike, may receive personal revelation was taught in 1845: “Every member has the right of receiving revelations for themselves, both male and female.”¹⁷

Eliza R. Snow was one of the great spiritual giants among Latter-day Saint women. One gift she possessed was the gift of prophecy and she exercised it when she gave blessings to others. One sister, Sarah M. Kimball, recalled one such blessing given by Eliza:

*The first person that Sister E.R. Snow ever laid her hands upon to bless was Lydia Granger, mother of S.M. Kimball. In the home of S.M.K., Nauvoo, Illinois. It came about in this way. We were conversing about the bible and about children arising and blessing their parents. The writer said, “Sister Snow, you come and lay your hands on my head and bless me.” She arose and looking at my mother said, “It seems more proper to bless the elder first.” I said, “Do so.” There were only three of us present, but the occasion was memorable. I note it here because it comes to my mind in connection with the anniversary of her 80th birthday. Many thousands have received blessings under her hands and have rejoiced in the promises she has made them.*¹⁸

¹⁵*The Deseret Weekly*, vol. 45, p. 545, October 8, 1892.

¹⁶*Latter-day Saints’ Millennial Star*, vol. 56, p. 229, April 9, 1894.

¹⁷*Ibid.*, vol 5, p. 117, January 1, 1845.

¹⁸Salt Lake Stake Relief Society Record, p. 35 Church Historian’s Office.

Another sister who received a prophetic blessing through faith from Sister Snow was Carrie Smith, whose husband was a bishop in Paradise, Utah: "Three years later she was asked by Sister Eliza R. Snow to preside over the Young Ladies' Mutual Improvement Association then organized in that ward for the first time, and as if to strengthen and fortify her for other trials yet to come, she blessed her by using the gift of tongues, greatly to the surprise of Sister Smith who had never heard the gift before, and the blessings there given have been verified."¹⁹ Eliza R. Snow had been sealed to the Prophet Joseph on June 29, 1842 for time and all eternity; and their relationship continued beyond the cold grave into the eternities of heaven:

After the martyrdom of her husband, June 27, 1844, Sister Eliza was prostrated with grief, and besought the Lord with all the fervency of her soul to permit her to follow the Prophet at once, and not leave her in so dark and wicked a world. And so set was her mind on the matter, that she did not and could not cease that prayer of her heart until the Prophet came to her and told her that she must not continue to supplicate the Lord in that way, for her petition was not in accordance with his design concerning her. Joseph told her that his work upon earth was completed as far as the mortal tabernacle was concerned, but hers was not; the Lord desired her, and so did her husband, to live many years, and assist in carrying on the great Latter-day work which Joseph had been sent to establish. That she must be of good courage and help to cheer, and lighten the burdens of others. And that she must turn her thoughts away from her own loneliness and seek to console her people in their bereavement and sorrow.²⁰

¹⁹Young Woman's Journal. vol. 7, p. 277.

²⁰Andrew Jensen, Latter-day Saints Biographical Encyclopedia, vol.1, p. 695.

Another woman of great faith was Lydia Knight who beheld divine manifestations. One time she had a prophetic dream which the Prophet recorded in his journal:

After our departure from Colesville, after the trial, the Church there were very anxious, as might be expected, concerning our again visiting them, during which time Sister Knight, wife of Newel Knight, had a dream, which enabled her to say that we would visit them that day, which really came to pass, for a few hours afterwards we arrived; and thus was our faith much strengthened concerning dreams and visions in the last days, foretold by the ancient Prophet Joel.²¹

And another time her husband returned from the spirit world to comfort his distressing wife in fulfillment to a dying promise he had made to her, "I will not leave you."

Time was empty of incident or interest to Lydia until the 4th of February, when Brother Miller, who had been to Winter Quarters for provisions returned, and brought tidings of a revelation showing the order of the organization of the camp of the Saints, and also the joyful news that Brothers E.T. Benson and Erastus Snow were coming soon to Ponca to organize the Saints according to the pattern given in the revelation.

On the day of the organization, Lydia returned from the meeting and sat down in her home full of sad thoughts. How could she, who had never taken any care except that which falls to every woman's share, prepare herself and family to return to Winter Quarters and from thence take a journey of a thousand miles into the Rocky Mountains. The burden weighed her very spirit down until she cried out in her pain: "Oh Newel, why hast thou left me!"

²¹DHC 1:101.

As she spoke, he stood by her side, with a lovely smile on his face, and said: "Be calm, let not sorrow overcome you. It was necessary that I should go. I was needed behind the veil to represent the true condition of this camp and people. You cannot fully comprehend it now; but the time will come when you shall know why I left you and our little ones. Therefore, dry up your tears. Be patient, I will go before you and protect you in your journeyings. And you and your little ones shall never perish for lack of food. Although the ravens of the valley should feed you and your little ones you shall not perish for the want of bread."

As he spoke the last words, she turned, and there appeared three ravens. Turning again to where her husband had stood, he was not

This was a great comfort and help to her, and her spirits were revived and strengthened by the promises made.²²

Although the ordinance of administering to the sick is designated as a chief priesthood function, the apostles and prophets of these latter days have declared that faithful sisters also have a significant role to play in the spiritual processes of healing the sick. Since the inception of the "Female Relief Society" the Prophet Joseph and his successors have reiterated the fact that women can be instrumental in bringing about such miracles:

April 28, 1842, the prophet recorded: "I met the members of the Female Relief Society, whose object is the relief of the poor, the destitute, the widow and orphan, and for the exercise of all benevolent purposes. After presiding at the admission of many new members, I gave a lecture on the Priesthood, showing how the sisters would come in possession of the privileges, gifts and blessings of the Priesthood, and that the signs should follow them, such as healing the sick, casting out devils,

²²*Lydia Knight's History—First Book in the Noble Women's Series, pp. 71-72.*

etc., and that they might attain unto these blessings by a virtuous life and conversation; and diligence in keeping all the commandments . . . If you live up to your privileges the angels cannot be restrained from being your associates. Females, if they are pure and innocent, can come into the presence of God, for what is more pleasing to God than innocence? You must be innocent or you cannot come up before Him. If we would come up before God we must keep ourselves pure as he is pure."

He spoke of some little foolish things being circulated, in the society against some of the sisters not doing right in laying on hands to heal the sick; said that if the people had common sympathies they would rejoice that the sick could be healed . . .

"No matter who believeth," the prophet continued, "these signs such as healing the sick, casting out devils, etc., should follow all that believe, whether male or female, and if the sister should have faith to heal the sick, let all hold their tongues." He further remarked that there could be no evil in it if God gave His sanction by healing, and there be no more sin in any female laying hands on and praying for the sick than in wetting their face with water.²³

On another occasion the latter-day Seer stated: "Who are better qualified to administer than our faithful and zealous sisters, whose hearts are full of faith, tenderness, sympathy, and compassion. No one."²⁴ Elsewhere it is recorded that "President Smith then offered instructions respecting the propriety of females administering to the sick by the laying on of hands, said it was according to revelation, etc. Said he never was placed in similar circumstances, and never had given the same instruction before."²⁵ Elizabeth Ann Whitney, wife of Presiding

²³*Teachings of the Prophet Joseph Smith*, pp. 224-225.

²⁴DHC 4:607.

²⁵Minutes of the Nauvoo Relief Society, p. 29 MSS from, I.A. Waspé, *The Status of Woman in the Philosophy of Mormonism from 1830-1844*, Master's thesis, 1942.

Bishop Newel K. Whitney, testified of the practice of women administering in Nauvoo: “. . . It was during our residence in the brick store that the Relief Society was organized, March 17, 1842 . . . I was also ordained and set apart under the hands of Joseph Smith the Prophet to administer to the sick and comfort the sorrowful. Several other sisters were also ordained and set apart to administer in these holy ordinances.”²⁶ And Emmeline B. Wells recalled with great vividness that “when she first went there (Nauvoo), she was taken sick. Mother Whitney sent for ‘Aunt’ Jane Young wife of Uncle Joseph Young, who poured the oil on her head and then she, Mother Whitney herself, sealed it upon her head. Afterwards in explaining this to the young convert, Mother Whitney told her (Aunt Em) that the Prophet had given women this privilege.”²⁷

President Brigham Young advocated the same principle as his predecessor. On one occasion he stated: “It is the privilege of a mother to have faith and to administer to her child; this she can do herself, as well as sending for the elders to have the benefit of their faith.”²⁸ On another occasion he said: “I want a wife that can take care of my children when I am away, who can pray, lay on hands, anoint with oil, and baffle the enemy; and this is a spiritual wife.”²⁹

Other members of the Quorum of the Twelve have noted that this peculiar practice alone contradistinguished Mormonism from all other sectarian religions. In 1852, Apostle Ezra T. Benson told the saints: “October 6, 1852. General Conference of the Church. Elder Ezra Taft Benson remarked that the reason the devil is mad about the Latter-day Saints, is because . . . they will be led by revelation . . . The priests in Christendom warn their flocks not to believe in ‘Mor-

²⁶*Woman's Exponent*, vol. 7, p. 91.

²⁷Susa Young Gates Papers, Paper Noted “February-Headquarters Meeting.”

²⁸JD 13:155.

²⁹DHC 6:322.

monism;' and yet you sisters have power to heal the sick, by the laying on of hands, which they cannot do."³⁰ And in 1873 Apostle Orson Pratt elaborated upon this subject in greater detail:

It seems that the gifts here named are general gifts, intended more or less for the whole Church; not only for those in the Priesthood, but for those out of the Priesthood, for males and for females. For instance, children are often taken sick, and it is the privilege of their parents, whether they have the Priesthood or not, by virtue of this promise to lay their hands on their sick children, and ask the Lord, in the name of Jesus, to heal them. Suppose that the Father, the head of the family, is absent. Has the mother the right to lay her hands upon her sick child? We say that, by virtue of this promise which the Lord has made, she may lay her hands upon her child or children, and ask God to heal it or them. How many scores and scores of cases have there been in this Church, every year since it was organized, where the parents, both brethren and sisters, have had power over disease, through the Spirit of God being poured out upon them, and their children have been healed through the laying on of their hands? Here, then, is another point where we differ from the religious world.³¹

While the Latter-day Saints were temporarily settled in Winter Quarters prior to their famous exodus westward, the divine gifts of the spirit were manifested during assembled meetings conducted for just such a purpose. One faithful sister, Patty Bartlett Sessions, a midwife of the early Church, witnessed and journalized these events:

Wednesday, March 17, 1847 . . . I visited sick. Mr. Sessions and I went and laid hands to the widow Holman's daughter. She was healed . . .

³⁰*Latter-day Saints' Millennial Star*, vol. 15, p. 130.

³¹JD 16:289.

Thursday, April 1, 1847. Put Sarah, wife of Parley Pratt to bed. Visited with Sister Knight at Sister Buel's. Mr. Sessions and I then visited the sick. Anointed and laid hands on heads in blessings.

Saturday, May 1, 1847. Sylvia and I went to a meeting at Sister Leonard's. Only females were there. We had a good meeting. I presided. It was got by Eliza R. Snow. They spoke in tongues. I interpreted and some prophesied . . .

Tuesday, May 18, 1847. Visited sick in several places, anointing and laying hands on Sister Murray's son . . .

Tuesday, June 1, 1847. There were many gatherings, at which blessings were exchanged, the gift of tongues practiced, and singing and dancing enjoyed . . .

Thursday, June 3, 1847. Fair Weather. We expected to start to move for the mountains. I called to Sarah Ann's this evening with Eliza R. Snow. Sisters Whitney and Kimball came in. We had a good time. Things were given to us that we were not to tell of but to ponder them in our hearts and profit thereby. And before we went down there E. Beaman, E. Partridge and Zina Jacobs came and laid their hands upon my head and blessed me, and so did Eliza R. Snow — thank the Lord.³²

And Joseph Hovey recorded similar spiritual occurrences in his diary:

July 4, 1847. When I arrived at Winter Quarters, Mother Kimball had called a female meeting. Brother Joseph Young was to preside. She waited until eleven o'clock, but Brother Young did not come. So Mother Kimball asked me to open with prayer. I did so by the help of God. I afterward arose and spoke, saying: "It was quite unexpected for to speak inasmuch as I was not in the habit of speaking and the meeting was got up

³²Patty Sessions Diary, under the aforementioned dates.

for females. Therefore, I would give way inasmuch as I did not have much to say at present." Sister Laura Pitkin arose and said she had a blessing for me. Mother Kimball called me to the chair and Sister Laura asked me if I would receive a blessing under her hands. I said I would, so she laid her hands upon my head and spoke in tongues. Sister Harris interpreted. I do not recollect much, but I do recollect I was to go to the nations of the earth, preach the gospel, gather out every nation, tongue, and people and fetch them to Zion. Also that my wife (who was dead) watched over me and my little ones and her heart entwined about me and loved me. Also that I should become a teacher in Zion; and if I believed these things not one word should fail. She (Hovey's wife) was taken from me for the trial of my faith for she had work to do. I do not recollect any more at that meeting. Others spoke and were blessed with the power of the gospel. Joseph Young came in about an hour later. He spoke and said he perceived that the spirit was here. It made him rejoice to sit there and hear them speak. He said: "The last Sabbath I was here and caught the spirit, my bones did burn within me" I did catch the gift of tongues. Brother Birch blessed him and Sister Harris Whitney interpreted that Brother Young should be a mighty man to lead young warriors to wield the sword of the Spirit and that he should be a mighty king. The meeting continued until night.

After supper Mother Kimball called on me to pray. She then said if anyone had anything to say they may say it. Brother William Kimball came before I got through my prayer. After I had finished he said Sister Laura and some others desired me to come to their places as they had started a meeting. Mother Kimball said they had better come to Kimball's so they came over. Sister Janet arose and spoke in tongues and exhorted William Kimball to bless his mother. He did in tongues. It was quite a feeling after he blessed his mother.

Sister Frances Snow interpreted. He (William Kimball) said to me: "Brother Joseph, you have passed through troubles and trials. I feel like blessing you if you will receive a blessing from under my hands." He called on Aunt Laura Pitkin to be mouth for him and she did so in tongues. Sister Frances interpreted and prophesied many great things. He said my wife knew the greatness of the work I had to do. And that she had a work to do. And that she was taken for the trial of my faith and that she was interceding with our Heavenly Father for me. Also I shall go into another temple and receive more knowledge even into the Holy of Holies and commune with the resurrected bodies and be a mighty spokesman in the house of the Lord, yea, even like Aaron of old, yea, even like John of old, to pass through the fire and many more mighty works. I have not the space to record all that was said and I do not have the time to write what some of my brethren have said. I shall therefore keep an account only of particular items. I pray God in the name of Jesus Christ that I may live to finish my work for I delight in the principles of the priesthood. After William Kimball's blessing I got up filled with the spirit of God and spoke in tongues. I prophesied many great things — that we should go preaching together unto the nations of the earth and stand before kings and bear our testimonies unto them and many more things. Brother William called on me to bless with him so we did so until we blessed all who were in the room. There were some sixteen persons and we did not get through until three o'clock in the morning. I arose in the morning quite revived and with a goodly portion of the spirit of God.³³

One of the more miraculous healings performed by women was that involving Sarah S. Leavitt, who received instructions from an angelic being:

³³Journal of Joseph Hovey, July 4, 1847, Church Historian's Office.

1835. Mayfield, a little village ten miles from Kirtland. It was a very wicked place . . . We hired a house. My husband got plenty of work with his team. The people watched us mighty close to see if they could discover dishonesty in our dealings. There were some who had the mob spirit insomuch that they said Louisa (Sarah's sick daughter) should have a doctor. She was then confined to her bed. They were going to take our team to pay the doctor, so I heard . . . I lay pondering on our situation, thinking we should be undone if our team was took from us, and prayed earnestly to the Lord to let us know what we should do. There was an angel stood by my bed to answer my prayer. He told me to call Louisa up and lay my hands upon her head in the name of Jesus Christ and administer to her and she should recover. I awakened my husband, who lay by my side, and told him to get up, make a fire, and get Louisa up. She would hear to him sooner than to me; to tell her that an angel had told me to lay my hands upon her head in the name of the Lord Jesus Christ and she should recover. She was perfectly ignorant of Mormonism; all she had ever heard about it was in Kirtland, what few days we stayed there and what we had told her. Her mind was weak, indeed, but she got up and I administered to her in faith, having the gift from the Lord. It was about midnight when this was done and she began to recover from that time and was soon up and about, and the honor, praise and glory be to God and the Lamb. So you see, our enemies were defeated of their plan, but knew nothing of the cause of her recovery.³⁴

Abigail Leonard witnessed a wonderful event in which faithful sisters administered to a sick woman:

As soon as we were located in Nauvoo, we were all seized with sickness, and scarcely had I recovered, when there came into our midst some

³⁴Autobiography of Sarah Sturdevant Leavitt, pp. 9-10.

brethren from England, who were homeless, and our people took them in with their own families. One of the families we took to live with us. The woman was sick . . . The sisters came, washed, anointed, and administered to her. The patient's extremities were cold, her eyes set, a spot in the back apparently mortified, and every indication that death was upon her. But before the sisters had ceased to administer, the blood went coursing through her system, and to her extremities, and she was sensibly better. Before night her appetite returned. . . In three days she sat up and had her hair combed, and soon recovered.³⁵

Helen Mar Whitney told of an incident in which she was healed under the hands of the faithful sisters: "Many weeks I remained feeble, but I had received the promise that I should be healed, and one morning Sister Perris Young, on whom the spirit had rested all night, to come and administer to me; came and under her administration, with my mother, I was made whole."³⁶

In a correspondence to Susa Young Gates one sister named Susannah J. Smith recalled the following miracle:

Dear Sister Susa Y. Gates, In the month of June, 1884, there was a sister very sick who had at different times bled profusely from the lungs. One day she was much worse than usual. I called to see her, and she was telling her two daughters who were present what to do about temple work. I asked her if she would like some of the sisters to wash and anoint her. She answered, yes. I went for your mother, Lucy B. Young, Elizabeth Townsend and Susan Martineau. Arriving at the house we found her in a dying condition; we knelt and prayed and then washed and anointed her. The Spirit rested

³⁵Edward W. Tullidge, *The Women of Mormondom*, p. 169.

³⁶Augusta Joyce Crocheron, *Representative Women of Deseret*, pp. 110-111.

mightily on Aunt Lucy B. and she commanded her in the name of the Lord to arise and be made whole. She arose to her feet and walked a few steps. She again commanded her to sit down in the name of the Lord and be healed every whit. Sister Ann Farnes was at that time eighty-one years of age, and she thanked God for His mercies manifested to her, for she was healed and called for something to eat, and in a few days went to the Temple of God and did the work for her dead mother. There were nine of us present when she was healed. Your sister in the Gospel, Susannah J. Smith.³⁷

And Sarah Pea Rich, wife of Apostle Charles C. Rich, was instrumental in healing a young man who was very ill:

At Garden Grove, which the family reached in the latter part of April, they were delayed by the illness of George Patten, whom they were taking west with them. George was then in his eighteenth year. Born in Pennsylvania, he was left motherless at seven. Then for a time he had been placed with some relatives in Philadelphia, who had grossly neglected him. Later, when his father had taken him home again, he had gone to Nauvoo. Here he was baptized in the Mississippi River, into the Mormon Church.

Says Patten, in a short sketch of himself, written when he was an old man: "On March 6 we broke camp and moved slowly, on account of the weather, on Shariton River, some sixty miles from Nauvoo. I took down sick and had to lie rocking about in the wagon for three weeks. When we got to Garden Grove my hip bones were clear through the flesh, and people thought I must die. But President Young blessed me and said I should live. By the kindness of Brother and Sister Rich, and the blessings of the Lord I was spared."

³⁷ *Young Woman's Journal*, vol. 2, p. 34.

Sarah Pea Rich, however, gives us some interesting details in connection with this sickness. Arriving at the Grove, young Patten was put to bed in a tent, where he was expected to die any moment. General Rich and another man took turns sitting up with him. One night, says Mrs. Rich, the General woke her with the request that she take his place at the bedside of the boy, while he snatched a few minutes' sleep and rest.

On going into the tent, she looked at George. He lay stretched on the couch, all but dead. His breathing was heavy and his lips very much swollen. Taking her seat beside the bed, she pondered over the situation. What would she do if George were her own flesh and blood? She knelt down and prayed — not that God would heal the boy, but that He would show her what to do under the circumstances.

When I got up from praying (she tells us) I was led by my feelings to put a teaspoonful of consecrated oil in his mouth. His tongue was drawn for back in his mouth and was very black, and his eyes, to all appearance, set in his head. I did not see that he swallowed the oil. I anointed his face and head with oil, asking the Lord meanwhile to bless the same. Then, in a little while, I gave him another teaspoon of oil. To my great joy I noticed that he swallowed it. With a soft swab I rubbed his tongue and mouth, in order to remove the black crust that was forming in his mouth and throat. I then gave him a little brandy and water, and he swallowed that. Then I made some tea of what we called horsemint, which he also swallowed. After that I washed his hands and face in water and soda. Thus I worked with the dear boy till daylight.

To my great joy George opened his eyes and looked at me as though he were astonished. I said "George, do you know me?" And he answered in a whisper, "Yes!"

At dawn Mrs. Rich went to her husband. "How is George?" was his first question. He expected her to say that he was dead. But she answered, "Come and see for yourself." And she led the way into the tent. On the approach of the two the lad looked up. General Rich was greatly astonished. What was the cause of this change? he wanted to know, and she replied, "Prayer and faith and trust in our Heavenly Father." She told him what she had done. He was affected by her story. From that hour George Patten began to mend, and before long he was about his work as usual.

When the boy grew to be a man, he married and took up residence in Payson, Utah, where he reared a large and honorable family. But he never forgot his benefactor. For, many a time, when General Rich was away from home on some mission or other and his wife stood in need, George would bring her a wagonload of vegetables and fruit and give it to her, with the simple explanation, "You know, Mom, (he always called her by that name), you saved my life!"³⁸

One Latter-day Saint woman who had the marvelous privilege of healing the sick through great faith was Mary Ellen Hanks:

Isabel Dalton, a Church member and neighbor, had been very sick and under a doctor's care for months in a distant town. Instead of improving, she became weaker each day. She returned to their home in Mesa. Two days after they arrived E.K. Hanks, hearing of this, felt impelled to call on them. In company with Mary Ellen Hanks, his daughter-in-law, he called to find the family and many of Isabel's relatives there, waiting for the end. The impression came to Elder Hanks that she could be healed. Turning to Brother Dalton, he asked if he were willing for the sisters to wash and anoint her body, so he could seal the anointing. Brother Dalton was eager that this be done.

³⁸John Henry Evans, *Charles Coulson Rich*, pp. 119-121.

On the morrow, Mary Ellen and Sister Foy washed and anointed Sister Dalton's body. Elder Hanks laid his hands upon her head and in sealing the anointing promised her that she could be healed and live for many years, enjoying her family and home, and accomplish a great deal of good. She was immediately healed . . .

Shortly after this healing took place, Elder Hanks was told of the sad condition of the two-year-old child of John and Olivee Cursfew of Cainesville. The child was afflicted with sores all over her little body, which caused acute suffering and prevented normal growth. Again Elder Hanks felt inspired that the child should live, and taking Mary Ellen with him visited the Cursfew family.

Mary Ellen was asked to anoint the child. The little body was so sore that it was necessary to anoint it with a feather. When Elder Hanks laid his hands upon the head of the child the pain and irritation ceased, and before he had finished the blessing, the child was deep in the first refreshing sleep she had had for days. She was promised health and strength and a long and useful life. The child was healed and the promises have been fulfilled.³⁹

Bathsheba W. Smith, wife of Apostle George A. Smith, witnessed many spiritual events while working as a temple worker in the Salt Lake Endowment House:

Sister Smith worked about fourteen years in the Endowment House, which was erected in Salt Lake City for the accommodation of the Saints until a Temple could be built. President Young came over to her house one day and asked Sister Bathsheba if she would go and work in the Endowment House.

³⁹Sidney A. Hanks and Ephraim K. Hanks, *Scouting for the Mormons on the Plains*, pp. 277-278, 280.

She said yes, if her husband was willing. He had already given willing assent to the President, and thus her labors began. As long as work was done in the House Sister Smith was a faithful and constant worker in that House.

Sister Bathsheba speaks of many and marvelous healings wrought by the power of God and the faith of the Latter-day Saints in this holy House. So many, indeed, that memory will not retain one-tenth of the number.

One instance of a sister who came a cripple lifted out of a wagon, and who went out at the close of the day entirely healed. Another case, she says, she was reminded of when listening to some physicians talking the other day, who asserted that faith could not perform surgical operations. She wondered what it was that caused a circumstance of which she knew. A young girl from Payson came to the House with a knot of protruding veins or a swelling on one of her wrists. Sister Smith told her in blessing her that some day she should wake up and the swelling would all be gone. In prophesying this Sister Smith felt almost frightened at her own words. But it came to pass just as she said. If the cure was not a miracle, surely the prophecy was a very singular circumstance. At another time a sister came who was blind in one eye, had been so since her childhood. She had been struck with a ruler by her teacher when a child, and the eye had been blind ever since. On coming into the House this sister gazed continually upon Sister Eliza R. Snow, and when asked at last what caused her deep attention, she told Sister Snow that she had seen her in a dream a little time before and that she was to receive through her a great blessing. Sister Snow anointed the blind eye, and pronounced the healing of the Holy Spirit upon it. A few weeks afterwards the sister returned to show her once blind eye, which was now bright and perfectly sound. These

are only a small number of the many and wonderful manifestations given in this place.⁴⁰

One Irish convert, Margaret Ann McFall Caldwell Bennett, exercised this privilege of administration upon a woman who was healed instantly:

. . . One extremely hot day Grandmother with her daughter Agnes and Christina McNeil, started out to find a L.D.S. Sunday School. They were fairly on their way when Christina's nose began to bleed and try as they would, nothing would stop it. They found shade and rested and tried all the simple remedies they could think of but to no avail. Her nose bleed seemed to be rather persistent, in fact, the blood stream was increasing. Grandmother (Margaret Ann McFall) then administered to her and the blood stopped almost immediately and they went on their way rejoicing. Throughout their journey it seemed as though Grandmother had been given the power of healing.⁴¹

Oliver B. Huntington usually permitted his wife to administer to the sick and afflicted with him. That Huntington advocated this practice is evidenced by the time when "I called my wife as I generally do to lay on hands with me in the absence of other elders."⁴² Another time he recorded: "Will thrown from a horse. Hurt very bad. Suffering extremely and wanted me to lay hands on him. I called my wife to assist. We administered to him in the name of the Lord, in faith."⁴³ On still another occasion he recalled how "that night my daughter Anna was taken sick. Monday and Monday night she was very sick and dangerously so. Towards morning my wife and I administered to her and she was healed and the next day

⁴⁰*Young Woman's Journal*; vol. 4, pp. 295-296.

⁴¹Biography of Margaret Ann McFall Caldwell Bennett, p. 1, unpublished manuscript in possession of author.

⁴²Diary of Oliver Boardman Huntington, vol. 2, p. 255.

⁴³*Ibid.*, p. 150.

was up some. The disease was broken by faith.”⁴⁴ And under the date of February 4, 1884 he wrote:

Friday, February 4th, 1884. My little Anna was stung on the under lip by a honey bee which swelled very rapidly, so that in half an hour she could not shut her mouth nor control her lip at all it being pushed straight out an astonishing distance. Her neck was swelled and very red, her breast, shoulders and even her hips. I became seriously alarmed for her safety and even her life. I called upon my wife to lay hands upon her with me after I had anointed her. The swelling instantly stopped and in two minutes was plainly to be seen less and continued to decrease until there was no swelling. This was done by the power of God through prayer and the ordinances He established for the healing of the sick.”

And if Latter-day Saint women had the faith to bring about the spiritual processes of healing the sick; then they most certainly can obtain the gift of faith to be healed. Oliver B. Huntington related one such incident in which a sister's afflicted arm was healed by the Prophet Joseph Smith:

Soon after Joseph settled in Kirtland and members of the Church began to gather to that place the name of Joseph Smith and his power with God aroused every body either for good or for bad and one Mrs. Johnson who lived at the town of Hyrum, 40 miles distant from Kirtland heard of the wonderful man that could receive revelations from God, heal the sick and see angels — and he was called a prophet — she must see that prophet as she felt interested in such a man, such claims and such a power, both because she loved them and because she had a stiff arm that she wanted healed and made useful like the other, so she induced her husband John Johnson to take a journey to Kirtland to

⁴⁴Ibid., p. 323.

⁴⁵Ibid., p. 225.

see the prophet and in an interview with him she asked the prophet to heal her arm.

Joseph asked her if she believed that God could make him instrumental in healing her arm which had been stiff a long time.

She answered that she believed her arm could be healed. The Prophet only remarked that he would visit her the next day.

The next day Joseph came to Bishop N.K. Whitney's where Mr. Johnson and wife were staying and when he called in, there was a Campbellite doctor and a Methodist preacher in the room — he took Mrs. Johnson by the hand without sitting down or standing on ceremonies, and after a very short mental prayer pronounced her arm whole in the name of Jesus Christ, and left the house immediately.

When he was gone the preacher asked if her arm was well. She immediately stretched out her arm straight, remarking at the same time "it's as well as the other."

The next day the preacher came to the house of Philo Dibble, who lived a little out of town and related what he saw and then tried to account for it upon natural principles saying that when Joseph pronounced the arm whole in the name of Jesus Christ it scared her so bad that it threw her in a heavy perspiration and relaxed the cords, and the result was that she could straighten her arm. . .

When the knowledge of the miracle was had among the Saints some of the brethren asked the Prophet if the arm would remain sound. Joseph answered "the arm is as sound as the other and is as liable to accidents or to be hurt as the other."⁴⁶

One member named Benjamin Franklin Lebaron related a story involving the faith of a woman being healed which his mother had told him earlier in his life:

⁴⁶*Young Woman's Journal*, vol. 2, pp. 225-226.

Mother also told us the following story: Soon after the organization of the church the elders began visiting her father's family. Her eldest sister, Nancy, horseback riding some time before had fallen from the horse and her hip was broken. As it never healed, she was obliged to use crutches. She was lying on the bed one evening when the elders were there telling of the wonderful restoration of the Gospel with all its ordinances, gifts and blessings, and bearing testimony of its truth. Seeing the young lady on the bed, one of them walked up to her and said: "Sister Nancy, do you think you could be healed?" She replied that she knew she could if it was the Lord's will. He then took her by the hand and said, "Sister Nancy, I command you in the name of Jesus Christ to arise and walk!" She immediately arose and without the aid of her crutches, walked across the floor and back and several times, those in the room could hear the bones go back into their proper places. I want all who read this to take seriously such testimonies.⁴⁷

John R. Young's wife possessed sufficient faith to believe that her ill husband would live although others had abandoned him for being dead:

During the winter of 1866 . . . I visited the Moqui Indians . . . There were forty-seven men in the company. . . I worked from morning till night on the raft, my feet in the cold water and my body perspiring from exertion. That night I was seized with cramping colic. In the morning we had to move on, as we were out of provisions . . . They hauled me to Washington, my home. They had given me twenty-two pills and a pint of castor oil; and I carried that load in my stomach nine days without relief. Doctors Israel Ivins and Silas G. Higgins came from St. George five days in succession, then gave me up. Bishop Covington, a dear friend, came and

⁴⁷Autobiography of Benjamin Franklin Lebaron, unpublished ms., p. 8.

dedicated me, that I might die without further suffering. But my wife Albina would not relinquish me. She sent for a humble elder, Albert Tyler, and when he came, they two administered to me and I was instantly healed. For some time I had been unconscious, but I awoke, as it were, from a dream. I wanted to get up, but my wife, with tears of joy, persuaded me to rest until morning. Then I dressed and rode to St. George, to attend the Stake Conference.⁴⁸

And Sarah S. Leavitt rebuked a deadly disease which was plaguing one of her sons:

We swapped farms with a man, got one by the big mound, seven miles from Nauvoo, a fine pleasant place. But Priscilla was born before we moved and we had much sickness. There was four of the boys all sick at once with the black canker. There were many who died in Nauvoo with the same disorder and some of my boys were brought to the very gate of death, to all appearances. But by watching over them day and night and administering, the Lord raised them up thanks be to His Holy name.

One of the boys had got about and could walk out while the other lay at the point of death. We had to watch over him every moment. The one that could walk as soon as he lay down at night he took with the toothache and would roll and groan. After a few nights (had laid down to rest a few moments) he began to groan. I had a strange feeling come over me. I thought it was the power of the devil that was destroying our peace, and I had bore it as long as I would. I jumped out of the bed with about the same feeling I would have to drive a hog out of the house, and as sure he would have to go. I stepped up very spry to the bed and put my hands on his head in the name of Jesus and asked God to rebuke the spirit. I did not say a loud word, but as soon as it

⁴⁸*Memoirs of John R. Young, p. 146.*

was done he went to sleep and never was troubled any more.

I had administered to very many to rebuke disease, but never had the same feeling before or since.⁴⁹

Oliver B. Huntington's mother possessed faith on one occasion that temporarily brought a deceased neighbor back to life:

All our family joined the Church and moved to Kirtland . . .

My parents contended for the faith once possessed by the Saints. They lived for that faith, they had that faith and they died for that faith.

In their first acquaintance with the Gospel, and the fact that all the gifts of the Gospel were restored also, they were completely carried away in the spirit and joy of it, to that extent that it was their theme by day and night.

About that time one of the neighbors died, a man of usefulness in the neighborhood. Mother was called to sit up with the corpse, and during the night she was left alone in the room with the corpse, and was studying upon the power, faith and the possibility of the dead being brought back to life now as well as in the days of the apostles. She believed with all her heart it could be done, and she believed that that good man could be brought back to usefulness by the power of faith. She felt that faith in her, and stepping to the corpse turned down the cloth that covered his face and called him to come to life. The dead man obeyed, and opened his eyes full wide and gazed into hers. The scene was too much for her mortality. She threw back the cloth and left the room, and the inanimate flesh remained as it was.⁵⁰

⁴⁹Autobiography of Sarah Sturdevant Leavitt, p. 21.

⁵⁰Young Woman's Journal, vol. 6, p. 381.

As a sincere student of the gospel pursues the sacred history recorded in ancient and modern scripture, he will indeed discover that the Lord selected men while yet in their youth to be instrumental in advancing His cause upon the earth — thus fulfilling the words of Isaiah: “. . . and a little child shall lead them.”⁵¹ The ancient patriarch, Noah, received the priesthood under the hands of Methuselah when he was only ten years old.⁵² Samuel was called by God to be a prophet as a young boy.⁵³ David slew the giant Goliath despite his youth.⁵⁴ Job was young when he received the secret from his Heavenly Father.⁵⁵ And at the age of ten Mormon was given responsibility by Ammaron of the sacred Nephite writings.⁵⁶ The Savior was twelve years old when he instructed the learned theologians in the temple.⁵⁷ The young boy-prophet Joseph, was in his fourteenth year of life when he beheld the glorious First Vision.⁵⁸

That the Lord of Israel utilizes young children is attested to by the inspired remarks of the noble prophet Alma: “And now, he (God) imparteth his word by angels unto men, yea, not only men but women also. Now this is not all; little children do have words given unto them many times which confound the wise and the learned.”⁵⁹ Similarly, the words of the ancient Psalmist read: “Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.”⁶⁰

As a young girl Desdomona Fullmer Smith experienced the following spiritual event which literally changed her life:

⁵¹Isaiah 11:6.

⁵²D&C 107:52.

⁵³I Samuel, Chapter 3.

⁵⁴Ibid., Chapter 17.

⁵⁵Job 29:4.

⁵⁶Mormon 1:2.

⁵⁷St. Luke 2:42-52.

⁵⁸Joseph Smith, Chapter 2.

⁵⁹Alma 32:23.

⁶⁰Psalms 8:2.

. . . I was brought up with goodly parents yet with the ignorance of the gentiles. I was taught to pray, being raised very strictly. When I was thirteen years old I prayed much in secret alone to the Lord. One night I dreamed that I saw myself and a small company of people moving into the wilderness that would live pure before the Lord. From that time I became very serious of mind. Not long after I received a change of heart, then I began to read the Bible much and all the different creeds of the churches to know what people should join. I prayed much to know about it and one time I was praying and I fell to the ground and lay for several hours as dead. There was a voice (that) said to me, "stop yet a little longer . . . there is something better for you yet." So I stopped still. I heard the Latter-day Saints preach the gospel. I joined them soon after. . .⁶¹

One sister named Edna Crowther Ririe recalled one wonderful experience which occurred when she was a young girl:

. . . When I was only seven I became ill with typhoid and plural pneumonia. I asked my weeping mother to send for my grandfather to administer to me, and told her that I felt sure that if he and father would perform the ordinance I would get well immediately. My request was complied with in the middle of the night, after which I fell into a sound sleep, healed. When the doctor came the following morning, at the first glance, he exclaimed, "What has happened here? A miracle has been performed! The child is well."⁶²

A group of young girls possessed adequate faith to behold a person from the spirit world:

⁶¹Desdomona Fullmer Smith, "A short History of my Life," p., 1. Written June 7, 1868, unpublished manuscript in author's possession.

⁶²Deseret News Church Section, December 12, 1936, p. 6.

I have learned some details of an incident which occurred at Croyden, Morgan County, Utah on Sunday May 7, 1889. On that day the following little girls, residents of Croyden, attended Sunday School; also the usual ceremonies of worship held in the afternoon:

Martha Wainwright, Vinie Loome, Agnes Loome, Minnie Loome, Martha Bowers and Irene Condie. The ages of these little girls ranged from six to thirteen.

After meeting they resolved to take a walk to the burial grounds of the settlement. As they went along they picked flowers by the way. With these they decorated all the graves at the cemetery and while doing so sang Sunday School hymns.

When they reached the grave of Sister Elizabeth Condie, wife of Elder Gibson Condie, they became deeply interested as the deceased was the mother of the little Irene, who was with the party. She told how she used to comb her mother's hair, and sadly said how sorrowful she felt at having to part with her. The other girls were full of sympathy and joined their tears with hers. Finally they turned away to go home. They had gone but a short distance when they were impressed to return to the grave. They had felt a great desire to see Sister Condie and when they reached the burial spot, Martha Wainwright said something about not leaving till they should see her. They began singing the well-known hymn entitled "The Resurrection Day." When they reached the end of the first verse they seemed to hear a voice which did not appear to be audible say, "That will do."

They all knelt down and prayed. I understood it to be a part of their petition to the Lord that they might see Sister Condie. While thus engaged they were all impressed to look upward. They did so and beheld a strange sight. It was the form of a woman, clothed in white, with arms extended, descending rapidly to the earth. This personage came down

close to the grave, but her feet did not touch the ground, being a few inches above it.

The little girls were frightened at first and began weeping when suddenly Irene exclaimed, "Why, it's ma."

The woman beamed upon them with a lovely smile, looked upon the flowers that had been placed on her grave and on the graves of her two children who had been buried near her remains, took off her headcovering and turned slightly around as if to say, "Do not be afraid; you see it is I." She made no sound however.

All the six little girls recognized the face and form as those of Sister Condie. Her hair naturally of dark color was loose and flowing and slightly mixed with grey, as Sister Condie's was at the time of her death.

All fear left the hearts of the little girls and they were filled with joy and peace. Little Irene, addressing the personage said, "Ma, will you come home and have supper? Annie is cooking it." The little group then left the cemetery and walked toward the house of Brother Condie, what was believed to be the spirit of his wife, Elizabeth, following a short distance behind, the girls going along a good deal of the time with their heads turned so as to see her.

On getting close to the house all the girls rushed into the lot. Irene entered the house in great haste, exclaiming to her brother, "Jonny, come along quick, and see mother, she is out here."

Jonny ran out, saying, "Where is she?"

"There she is, right there on that knoll. Can't you see her?"

Jonny declared his inability to see any body at or near the place to which his attention was directed. The girls were greatly astonished at this.

Brother Condie came out and he was in the same predicament as Johnny. He could not see anything.

while the girls insisted that Sister Condie was still there. Finally the beautiful figure suddenly disappeared from the view of the girls also.

Brother Condie exhibited to the girls his deceased wife's portrait, and they all insisted that it was the likeness of the lady they saw. Their statement was written down and compared with accounts given by the girls separately to different individuals and no discrepancy was discovered. I saw a written narrative of the incident six months since and the foregoing are the facts as related to me one day last week by Brother Condie and by his daughter Irene. I do not see any reason to disbelieve what is told by these innocent little girls. I have made a simple statement of the story as I confess it interested me when I heard it. — John Nicholson, October 13, 1890.⁶³

Heber C. Kimball related a story concerning the childlike faith of his daughter, Helen Mar Whitney:

In the winter of 1834-35, I attended the Theological school established in Kirtland, in which the Lectures on Faith . . . originated. A certain number were appointed to preach at each meeting.

On one occasion I was called upon to speak on the principle of Faith. Several brethren spoke before me and quoted every passage mentioned in the Scriptures on the subject. I referred to an original circumstance which took place in my family:

My wife, one day when going out to make a call, gave my little daughter, Helen Mar, a charge not to touch the dishes which she had left standing on the table, as, if she broke any during her absence she would give her a whipping when she returned.

While my wife was absent, my daughter broke a number by letting the table leaf fall; and then she

⁶³Young Woman's Journal, vol. 2, p. 66.

went out under an apple tree and prayed that her mother's heart might be softened, that when she returned she might not whip her. Although her mother was very punctual when she made a promise to her children to fulfill her, yet when she returned she had no disposition to chastise the child. Afterwards the child told her mother that she had prayed to God that she might not whip her.

Joseph the Prophet wept like a child on hearing this simple narrative and its application, and said it was well timed.⁶⁴

One young boy's faith was so strong that he insisted that he could be healed through the application of consecrated oil:

There is a little circumstance that happened a week or two ago to my little boy that I will relate. He will be six years old next month. He was playing in the yard and fell on a broken bottle and cut his leg. It was quite a bad cut for the time. The wound laid open and the flesh hanging out. Of course, motherlike, I was frightened. He was crying, but the first words he said to me were, "Ma, I don't want no doctor to fix my leg."

So I said, "What do you want, Charley?" He said he wanted some oil. "What oil?" I said. Of course, I knew that he meant consecrated oil. "That will make me better." I applied the oil and in half an hour he was up running around again. I was afraid it would start bleeding again, but it did not. It was astonishing how it healed.

This shows that he has great faith in the oil and he will drink the oil like water. I always use to give it to them to drink from their infancy, and I know it does them good. . .⁶⁵

Another boy's prayer of faith helped him recover his runaway horse:

⁶⁴*Woman's Exponent*, vol. 9, p. 90.

⁶⁵*Ibid.*, vol. 12, p. 142.

Not more than a year since, a boy of fourteen years, with whom I am acquainted, was riding alone across the desert from Dugway Mountain, fifty miles west of this place. The weather was very cold. It was near night, and he had rode hard all day, had neither bedding nor provisions, and was many miles from shelter.

He alighted and led his horse to a spring to drink, when it broke from him and ran off. The poor boy ran till he was almost exhausted, but failed to catch the animal. Realizing his danger he knelt down and prayed earnestly to the Lord for help. Very soon, quite unexpectedly, a young man rode up to whom he told his trouble. He rode after the horse, caught him and sent him safely on his way. With tears the boy told his mother of the circumstances and that the Lord had answered his prayer, adding that he would always remember it.⁶⁶

The prayer of one young lad was answered by God:

At the time Joseph Smith was guarded day and night by his brethren from mob violence, that he might perform his necessary business labors days and get the necessary night's rest and that his life should be safe; he was in a log house at night. Several brethren were with him and were making arrangements as to who should stand guard that night. Joseph was listening to the prayer of a little boy in the room adjoining. The boy prayed for the Prophet, that he might be secure and safe from his enemies, the mob, that night. When the boy had done praying, Joseph turned to his brethren and told them all to go to bed and all sleep and rest themselves that night, for God had heard and would answer that boy's prayer.⁶⁷

And the prayer of one young man brought about his being healed:

⁶⁶Ibid., vol. 5, p. 137.

⁶⁷Diary of Oliver Boardman Huntington, February 1, 1881.

When I was seven years old I was accidentally run over by a loaded wagon. It passed over my chest and so injured me inside my body that almost every breath I drew for nine years caused me pain.

In the Spring after reaching the age of sixteen years, I had a severe spell of sickness, which caused me intense pain the place where I had been injured. During four months I was thus afflicted and my friends had lost all faith in my recovery. Still, I felt that my work was not finished on earth, and therefore called on the Lord to strengthen my faith in Him and His power. He heard my prayer and I felt comforted. I then made a solemn covenant that if God would heal and cause the pain which I was suffering to leave me, I would serve Him in the future to the best of my ability.

No sooner had I made this inward vow than all soreness left me, and on the following day I was able to attend to my usual duties. Nor have I since felt the least trouble from my accident although I am now thirty-one years of age.

You thus see . . . that although I was only a child my Heavenly Father heard and answered my prayer; and He will also listen to your petitions and grant you blessings if you will only ask of Him in faith.⁶⁸

The marvelous power of God was manifested to one faithful lad:

In the little shady village of Bountiful, Davis County, Utah, about the year of 1882, a baby was born of humble parents. When about two weeks old, through excessive coughing (whooping cough) the babe became hurt inwardly, the injury being pronounced a rupture. It proved to be very painful in after years . . .

One day while reading an account of a great healing, the thought sprang to his mind that he

⁶⁸Juvenile Instructor, vol. 19, pp. 221-222.

would like to go to the Temple. The thought was cultivated and reflected upon until he was almost confident that God would heal him. He made his desires known to his parents, and the matter met their approval, which gave the boy great encouragement. He could envy his playmates of their play, but to participate in the same to a very great extent was impossible; and he received the sympathy of them all, though that did not fill the bill.

When he was between twelve and thirteen years of age, he began to pray and fast, doing so for as much as two days; and one Sunday morning he was found asking his neighbor playmates to fast and pray for him. On the morning of the 6th of January, 1895, he went to the Salt Lake Temple in company with his father. He was baptized, and while being immersed in the water, three darting pains were felt in the wounded part of his body. He was then administered to by some of the servants of God, and he left the House of the Lord feeling happy and cheerful, for he was a healed boy. — *Ezra Waddoups*.⁶⁹

Another faithpromoting story involving the healing of a young child was related as follows:

A young father had a very sick child. In desperation he went to his bishop to request him to come to the man's house and administer to the ill lad. He returned to home to await the arrival of the bishop. A neighbor came down from the northern part of the city to see if the young child was better and brought him some cherries but he could not swallow them. It seemed as though he would choke to death.

The father went again for the Bishop, and while he was absent the mother told a little girl who was going to a meeting of the primary association, to ask the president to have the little child prayed for, as he was very sick.

⁶⁹Ibid., vol. 35, p. 420.

It appeared that time enough had scarcely elapsed for the children to meet and prayer to be offered, when the mother saw a change pass over the child's face. In a few minutes he rose up in bed and said, "Please, Ma, give me the cherries." They were given to him, and he ate them without any difficulty.

Just then the Bishop and the father came in. They seemed astonished to see the change in the child. The father said, "Mother, he is better!" She answered, "Yes the children of the primary association have met and prayed for him." In about an hour he got up and played around, seemingly as well as ever. — M. Elizabeth Little.⁷⁰

In the early days of the Church the children would assemble together and conduct spiritual meetings. One such account is given as follows:

Being a visitor at a Relief Society meeting, held in one of our principal cities, not long since, we were very much impressed with a little anecdote related by an Elder who was requested to address the congregation. We propose to give the story in the speaker's own words and nearly as our memory will admit. He said:

"In a little settlement called Twelve Mile Grove, in the northern part of Illinois, where some Saints were located for a short season, a band of their children got together, and were playing among themselves, when in innocent childishness one of them proposed that they 'play meeting.' They all concluded that they would; so one little fellow was chosen to preside, and he called on another who opened the meeting with prayer; then they all sang some little verses of a hymn that they happened to know; after that, first one and then another stood up and spoke to the others, giving their little thoughts and testimonies as they had heard their fathers do.

⁷⁰Ibid., vol. 29, p. 199.

After a while they dismissed their meeting, appointing another time when they should meet and play it over again, resolving not to tell anybody about it. Two or three times they met and held such meetings when the Spirit of the Lord was poured out upon them to such a degree that some of them received the gifts of speaking in tongues, and prophecy; and others having the gift of interpretation, arose and interpreted what had been said; their little hearts were made so glad and full that they had to manifest it at home, and bear testimony to their parents of what they had done and what the Lord had done for them."

The speaker asked, why in these days, our children should not be encouraged to pray and sing praises to the living God, in like manner, that they might receive such blessings, and learn to know the Lord for themselves."

And another account of a children's meeting was related by a faithful sister:

Mother felt too feeble to address the congregation, but before meeting opened, I heard her relate a circumstance, which seemed to me so beautiful, in connection with the children's meetings, that I thought it worthy of being remembered and recorded.

She said that more than thirty years ago (this account was given in October, 1881) the children of the Latter-day Saints used to have their little meetings, and sing and pray and bear testimony, and sometimes they would give blessings and speak in tongues and prophesy.

She was at one of these meetings with her little son, then a baby. Sister Eileen Rockwood conducted the meeting and interpreted for those children who spoke in tongues. President Joseph Young, who presided so long over the Seventies,

"Woman's Exponent, vol. 2, p. 70.

was there, and the children placed their hands upon his head and blessed him, and he wept for joy. They also blessed the babe which the mother had taken to their meeting, and said he should become a man of great faith and wisdom in Israel, and should go to his mother's country and there proclaim the glad tidings of the Gospel of salvation; which has been literally fulfilled. —Sarah E. Cluff, Stake Secretary Utah Primary Association. October 20, 1881.”

“I have heard President Brigham Young say that he was always willing to learn from the youngest child, and that we have got to become as little children ourselves, full of humility and meekness,” said one Mary A. Freeze.⁷³ All adolescent and adult Latter-day Saints must become childlike, full of humility and meekness and rid themselves of all sophisticated pretense and ostentatious sham. For the Book of Mormon has emphatically declared:

For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ, the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father.”⁷⁴

Finally, older Latter-day Saints can always learn the principle of childlike faith from children since they (the children) tend to be more trusting than their adult peers. “Let the children learn the principle of faith, or else they cannot stand in the day of trial,”⁷⁵ stated Eliza R. Snow on one occasion. So likewise the parents should learn

⁷²Ibid., vol. 10, p. 86.

⁷³Ibid., vol. 2, p. 106.

⁷⁴Mosiah 3:19.

⁷⁵*Woman's Exponent*, vol. 10, p. 134.

this principle of faith which youngsters can acquire with the greatest of ease for without it Latter-day Saints can never endure the trial-ridden future ahead of them.

CHAPTER VII

FAITH IN DEDICATED OBJECTS AND PLACES

Since the inception of the Church of Jesus Christ of Latter-day Saints and the commencement of the literal Restoration of the Gospel of Jesus Christ, many profound doctrines and religious tenets pertaining to mortal man's heavenly salvation which existed in the earliest ages of ancient Christianity and had been distorted or lost by the churches of post-Apostasy Christendom were reintroduced by the latter-day Seer, Joseph Smith. One unique practice the early Christians inherited from Old Testament Judaism was the dedication of temporal objects and places to God for sacred purposes. That this principle was practiced in very ancient times is evidenced by the scriptural accounts of the dedications of Solomon and Zerubbabel's temples¹ and the consecration of silver and gold unto the Lord.² The "dedication or consecration of persons, churches, or things to the Lord, or to sacred purposes" was perpetuated "in the ancient Christian Church. And the reason for this is obvious, these being set apart from a common use to God's honour and service."³ Unfortunately, this divine religious custom of antiquity was perverted through pompous ritualization by the apostate creeds of later Christianity.

Present-day Christian theologies cannot adequately explain the chief functions of such divine seeric instruments as the Urim and Thummim. Not only can modern-day revelation offer a full clarification for the

¹1 Kings 8:63; Ezra 6:16-17.

²Judges 17:4.

³James Gardner, *The Faiths of the World*, vol. 1, pp. 95, 682.

purpose of their existence; but it (revelation) can also identify other sacred articles of stone. Concerning the Urim and Thummim, Apostle Orson Pratt said:

The Latter-day Saints are a peculiar people among the inhabitants of the earth of the present age, peculiar in many things, peculiar in many religious notions and views. We profess to believe in this book, the Jewish record, called the Bible. We are not peculiar so far as this item of faith is concerned; but in addition to the Bible, we believe in another book, called the Book of Mormon, which we believe to be equally sacred with the Bible . . .

. . . With this book, called the Book of Mormon, was a very curious instrument, such a one, probably, as no person had seen for many generations; it was called by the angel of God, the Urim and Thummim. We know that such an instrument existed in ancient times among the Jews, . . . and that it was used to inquire of the Lord. . .

With these plates that Joseph Smith, the Prophet, obtained through the instructions of the angel, he also obtained the Urim and Thummim, and by their aid he copied a few characters from the plates, and translated them. . .⁴

Biblical reference confines the earliest usage of the Urim and Thummim to that ancient Lawgiver, Moses, who placed “in the breastplate of Judgement the Urim and Thummim; and they shall be put upon Aaron’s heart;”⁵ whereas latter-day revealed scripture traces their being used during that remote and very ancient period known as the Age of the Patriarchs. Noah, according to Elder Pratt, possessed a Urim and Thummim “by which he was enabled to discern all things pertaining to the ark and its pattern.”⁶ And the father of the faithful,

⁴JD 18:155-157.

⁵Exodus 28:30.

⁶JD 16:50.

Abraham, had "the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees; and I saw the stars, that they were very great, and that one of them was nearest unto the throne of God."⁷ Elaborating upon the above-quoted passage of scripture, President John Taylor added the following comment:

*. . . Abraham sought the Lord diligently, and finally he had given unto him a Urim and Thummim, in which he was enabled to obtain a knowledge of many things that others were ignorant of. I think the meaning of the name of this instrument is Light and Perfection, in other terms, communicating light perfectly, and intelligence perfectly, through a principle that God has ordained for that purpose . . .*⁸

Modern-day revelation further indicates to the humble searcher of the Restored Gospel that those inhabitants of ancient America possessed what were called "Interpreters." This Nephite Urim and Thummim "were doubtless prepared for the purpose of unfolding all such mysteries to the children of men."⁹ Through it King Mosiah was able to interpret the unknown Jaredite engravings on the twenty-four brass plates:

*Therefore he (Mosiah) took the records which were engraven on the plate of brass . . . which had been found by the people of Limhi, which were delivered to him by the hand of Limhi; . . . And now he translated them by the means of those two stones which were fastened into the two rims of a bow. Now these things were prepared from the beginning, and were handed down from generation to generation, for the purpose of interpreting languages.*¹⁰

⁷Abraham 3:1-2.

⁸JD 24:262.

⁹Mosiah 8:19.

¹⁰Ibid., 28:11, 13-14.

While instructing Joseph Smith about the translation of the ancient writings, the Angel Moroni "said that with the plates were hidden two sacred stones, set in a bow of silver fastened to a breastplate, and called Urim and Thummim, by the possession and use of which, men in ancient times had become seers, and by means of which, aided by the inspiration of Heaven, Joseph also would become a seer and be able to read and translate the engraven record."¹¹ The Prophet exercised his god-given seeric ability by availing himself of other divine instruments which possessed properties similar to that of the Urim and Thummim — more particularly, he utilized an oval, chocolate-colored stone known as the Seerstone in his translating endeavors. Martin Harris, one of the Three Witnesses, said "that the Prophet possessed a seer stone, by which he was enabled to translate as well as from the Urim and Thummim, and for convenience he then used the seer stone."¹² And Orson Pratt declared that "Joseph received several revelations to which I was witness by means of the Seerstone, but he could receive also without any instrument."¹³

After the Prophet's tragic martyrdom the sacred Seerstone was entrusted to the custody of Brigham Young who on one occasion displayed it. Of this event Hosea Stout journalized: "Monday, February 25, 1856. President Young exhibited the Seerstone with which the Prophet Joseph discovered the plates of the Book of Mormon, to the Regents this evening."¹⁴ This divine object passed from President Young's hands to those of succeeding Church presidents until it came into the possession of Wilford Woodruff, who consecrated it

¹¹George Q. Cannon, *The Life of Joseph Smith the Prophet*, p. 41.

¹²Andrew Jensen, *The Historical Record*, vols, 5-8, p. 216.

¹³*Latter-day Saints' Millennial Star*, vol. 40, p. 86.

¹⁴Juanita Brooks, ed., *On the Mormon Frontier: The Diary of Hosea Stout*, vol. 2, p. 593.

upon the altar unto the Lord in the Manti Temple. Concerning this incident Elder Brigham H. Roberts wrote:

The Temple at Manti was dedicated in May, 1888. First there was a private dedication of it on the 17th by President Wilford Woodruff, George Q. Cannon and a number of the Twelve Apostles, among them Lorenzo Snow, president of the quorum . . .

*One item mentioned by President Woodruff about the private dedication service at Manti is of more than passing interest. "Before leaving," he writes, "I consecrated upon the altar the Seer Stone that Joseph Smith found by revelation some thirty feet under the earth (ground), and carried by him through life." This is the very Seer Stone that the Prophet Joseph Smith used part of the time when translating the Book of Mormon; the one he took from the well he was digging with his brother Hyrum, near Palmyra, for Mr. Clark Chase . . .*¹⁵

As to the present whereabouts of Joseph Smith's Seerstone, Elder Roberts noted "that it (the Seerstone) is now in possession of the Church — this year of 1930."¹⁶

Another media (seerstone) employed by the servants of God to receive revelation from heaven was that mysterious ball of fine brass called the "Liahona." Prior to his undertaking with his family the perilous journey across the wilderness, Lehi importuned God to provide a means for guidance or giving direction. "And it came to pass that as my father arose in the morning," records Nephi, and "went forth to the tent door, to his great astonishment he beheld upon the ground a round ball of curious workmanship; and it was of fine brass. And within the ball were two spindles; and the one pointed

¹⁵B.H. Roberts, *Comprehensive History of the Church*, vol. 6, p. 230.

¹⁶Ibid., p. 231.

the way whither we should go into the wilderness.”¹⁷ While entrusting his son Helaman with the Nephite writings and other sacred relics, the prophet Alma explained how the “Liahona” functioned:

*And now, my son, I have somewhat to say concerning the thing which our fathers call a ball, or director — or our fathers called it a Liahona, which is, being interpreted, a compass; and the Lord prepared it. And behold, there cannot any man work after the manner of so curious a workmanship. And behold, it was prepared to show unto our fathers the course which they should travel in the wilderness. And it did work for them according to their faith in God; therefore, if they had faith to believe that God could cause that those spindles should point the way they should go, behold, it was done; therefore they had this miracle, and also many other miracles wrought by the power of God, day by day.*¹⁸

Inasmuch as the “Liahona” provided directions for Lehi and his party in a most miraculous manner, the Lord referred to that sacred instrument as “the miraculous directors which were given to Lehi while in the wilderness on the borders of the Red Sea.” Continuing His instructions to the three specially-selected witnesses, God declared: “And it is by your faith that you shall obtain a view of them, even by that faith which was had by the prophets of old.”¹⁹ Consequently it required faith to make the “Liahona” operative as well as enabling Oliver Cowdery, Martin Harris, and David Whitmer to behold it and other artifacts of the ancient Nephite culture.

In writing upon the Three Witnesses having beheld the sacred relics of antiquity, two prominent Mormon writers offered the following unique definition for the word “Liahona”:

¹⁷1 Nephi 16:10.

¹⁸Alma 37:38-40.

¹⁹D&C 17:1-2.

... When Lehi perceived the wonderful qualities of this instrument, he exclaimed, in ecstasy, LIAHONA! and that became its name. Liahona is a Hebrew word with, possibly, a Nephite termination, added later. L is the Hebrew proposition meaning "to", and sometimes used to express the possessive case, Iah is a Hebrew abbreviated form of "Jehovah," common in Hebrew names. On is the Hebrew name of the Egyptian "City of the Sun," also known as Memphis and Heliopolis. The final a reminds us that the Egyptian form of the Hebrew On is Annu, and that seems to be the form Lehi used. L-iah-on-a means, therefore, literally, "To Jehovah is Light" or, "Of Jehovah is Light." That is to say, God gives light, as does the Sun.²⁰

Whatever definition is rendered for this word does not really matter. The only relevant fact to be noted is that the "Liahona" functioned only upon the exercise of much faith.

Similarly, latter-day revealed scripture has hinted at still another sacred instrument possessing unusual revelatory properties like the Urim and Thummim and the "Liahona" and becoming operative solely through the divine power of faith. In the course of translating the Book of Mormon Oliver Cowdery was intensely desirous of being endowed with the gift of translation. In response to Oliver's wishes the Lord enumerated the gifts given or to be given him among which was "the gift of Aaron":

Now this is not all thy gift for you have another gift, which is the gift of Aaron; behold, it has told you many things; behold there is no other power, save the power of God, that can cause this gift of Aaron to be with you. Therefore, doubt not, for it is the gift of God; and you shall hold it in your hands, and do marvelous works, and no power shall be able to take it away out of your hands, for it is the

²⁰Hyrum Smith and Janne M. Sjodahl, *Doctrine and Covenants Commentary*, pp. 113-114.

*work of God. And, therefore, whatsoever you shall ask me to tell you by that means, that will I grant unto you, and you shall have knowledge concerning it.*²¹

Some additional details concerning this “gift of Aaron” was given in the original revelation which was printed in the Book of Commandments:

*Now this is not all, for you have another gift, which is the gift of working with the rod: behold it has told you things: behold, there is no other power save God, that can cause this rod of nature to work in your hands, for it is the work of God; and therefore whatsoever you shall you ask me to tell you by that means, that will I grant unto you, that you shall know.*²²

From the two previously-quoted statements the following can be ascertained: the gift of Aaron is, in essence, a physically-tangible object that a person can grasp with his hands for the Lord told Oliver that “you shall hold it in your hands . . . and no power shall be able to take it away out of your hands;” this gift entails the ability to manipulate a divine rod because the Lord describes it (the gift) as “the gift of working with the rod: . . . behold, there is no other power save God, that can cause this rod of nature to work in your hands, for it is the work of God: . . .”; and upon the manipulation of this rod of nature heavenly revelation can be received since God stated: “. . . behold, it has told you many things; . . . Therefore, doubt not, for it is the gift of God; . . . whatsoever you shall ask me to tell you by that means, that will I grant unto you, and you shall have knowledge concerning it.” One thing, however, is certain — this divine instrument is not functional if no faith was manifested as the Lord told Oliver Cowdery: “Remember that without faith you can do nothing; therefore ask in faith.”²³ Concerning this “rod of

²¹D&C 8:6-9.

²²*Book of Commandments*, original edition, 1833, p. 19.

²³D&C 8:10.

nature,” Apostle H. Lund, an apostle, journalized the following under the date of July 5, 1901:

In the revelation to Oliver Cowdery in May 1829, Bro. (B.H.) Roberts said that the gift which the Lord says he has in his hand meant a stick which was like Aaron's Rod. It is said Bro. Phineas Young (brother-in-law of Oliver Cowdery and brother of Brigham Young) got it from him (Cowdery) and gave it to President Young who had it with him when he arrived in this (Salt Lake) Valley and that it was with that stick that he pointed out where the Temple should be built.

And it has been mentioned that “during the Nauvoo period Apostle Heber C. Kimball ‘inquired by the rod’ in prayer.”²⁴

The practice of exercising faith in specially-dedicated objects and places was not confined strictly to such sacred instruments of receiving revelation as the Urim and Thummim, the Seerstone, and the “rod of nature,” but was extended to and included specific geographical locations as holy sanctuaries where God has communicated with man. Regarding this Elder James E. Talmage writes:

. . . If sacred places were to be classed with sacred buildings as essentially temples, the category would include many a holy Bethel rarely considered as such. In the more extended application of the term, the Garden of Eden was the first sanctuary of earth, for therein did the Lord first speak unto man and make known the Divine law. So, too, Sinai became a sanctuary, for the mount was consecrated as the special abode of the Lord while He communed with the prophet, and issued His decrees. The sanctity of such places was as that of Horeb, where God spake unto Moses from

²⁴Both quotes from Lund's journal and about H.C. Kimball are contained in D. Michael Quinn, “Latter-day Saint Prayer Circles,” *Brigham Young University Studies*, vol. 19, Fall 1978, no. 1, pp. 82-83.

*the midst of the flame; and where, as the man approached he was halted by the command: "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."*²⁵

Heber C. Kimball experienced a very wonderful feeling while laboring in England and upon his return home inquired of the Prophet Joseph who said that the British Isles had been dedicated anciently by a holy man:

*I recollect being in England, in the town of Chadburn, Lancashire; and while there I felt as if my whole system was alive; I felt quickened by some unseen power. Brother Hyde was with me, and he knows that it is true; and I felt to pull off my shoes. We pulled off our hats, for we felt such a sacred and holy feeling. I told brother Joseph about it when I came home; and said he, "Brother Heber, that place was dedicated by one of the old Prophets, and it will always be filled with the spirit of life." Does not that prove that we can bless the earth? Yes, it does, and we can; and . . . you may call me visionary, if you please; and I wish to God you were all visionary as those holy men were who dedicated those places in the days of Jesus and the Apostles. They are holy places and they will be held sacred even as Jackson County. . . Joseph the Prophet dedicated that land, and they (the people living there) feel the effects of that dedication; and the blessing will remain there. . . We will go (back there) precisely according to the dedication of the Prophet of the living God.*²⁶

Since the inception of the Church certain areas of land especially designated as holy places have been dedicated to the Lord. A proposed site for the future construction of the temple at Jackson County, Missouri was dedicated by the Prophet: "On the third day of August, 1831, I proceeded to dedicate the spot for the Temple, a

²⁵James E. Talmage, *The House of the Lord*, p. 17.

²⁶JD 6:190.

little west of Independence, and there were also present Sidney Rigdon, Edward Partridge, W.W. Phelps, Oliver Cowdery, Martin Harris and Joseph Coe."²⁷ And in October, 1841, Apostle Orson Hyde dedicated the land of Palestine for the return of the Jews — and excerpt of his dedicatory prayer reads:

O Lord! thy servant has been obedient to the heavenly vision which thou gavest him in his native land America and under the shadow of thine outstretched arm he has safely arrived in this place to dedicate and consecrate this land unto thee, for the gathering together of Judah's scattered remnants, according to the predictions of the holy prophets — for the building up of Jerusalem again after it has been trodden down by the Gentiles so long, and for rearing a temple in honor of thy name. . . ."

The servants of God have given humble prayers dedicating certain lands or nations for the preaching of the everlasting gospel. On Christmas Day, 1925, for example, Elder Melvin J. Ballard of the Council of the Twelve dedicated the countries of South America for missionary work:

. . . And now, O Father, by authority of the blessing and appointment of thy servant, the President of the Church, and by the authority of the Holy Apostleship which I hold, I turn the key, unlock and open the door for the preaching of the gospel in all these South American nations, and rebuke, and command to be stayed, every power that would oppose the preaching of the gospel in these lands. And we do bless and dedicate these nations, and this land for the preaching of the gospel.²⁹

It was through the power of that dedicatory prayer uttered by an ancient holy man that made the land of

²⁷DHC 1:199.

²⁸B.H. Roberts, *Rasha the Jew*, p. 98.

²⁹*Improvement Era*, vol. 29, p. 576.

England such a sacred place like Sinai and Horeb of Moses' day; and as Heber C. Kimball trekked through that anciently-dedicated place he could feel the spirit of heavenly life that had first prevailed there in antiquity. Similarly, the humble petition offered by one of God's specially-chosen witnesses, Melvin J. Ballard, made the subsequent missionary labors and preaching endeavors in the South American countries safe and secure from those powers of darkness that would attempt to undermine the cause of righteousness in that part of the world.

Whenever specific tracts of land like temple lots or secret places for worship have been dedicated to God, then the divine protection from heaven seemingly envelops that piece of ground so that neither the impure influences of the world nor the dark forces of evil can enter therein. Such a situation was manifested to Moroni Gerber who recorded the following:

During the early days of the church evil spirits were prevalent. . . . Elder Cheney and I came to Sister Julie Willet's one day when she was very sick. She asked us to administer to her. I anointed and Elder Cheney sealed the anointing. In doing so he rebuked the evil spirit and commanded it to stay rebuked. I wondered at this rebuke for the woman was such a faithful saint. I had no idea that she was afflicted with an evil spirit. When we finished . . . he didn't return for a matter of fifteen minutes and I became uneasy and went to hunt him. I found him at the place we had dedicated for prayer, sitting comfortably on a log. "I'm glad you came. Otherwise I would have stayed here all night," he told me.

Then he related the following experience to me, "At the moment I rebuked the evil spirit, it attacked me. I could hardly get out of the house. At the door it was so powerful it crushed me to the earth. I had to crawl part of the way out here. I tried to pray but in that attempt I was choked almost to death. It took me considerable time to get

to this spot. Here it left he entirely free." Elder Cheney was never again bothered.³⁰

In fact, the early leaders of the Church advocated that any tract of land whether it was used as a residential area or for agricultural purposes be dedicated to the Lord. This divine principle of dedication encompassed all temporal objects animate or inanimate whether personal or consecrated property and possession. Regarding this Heber C. Kimball declared:

. . . This is the way I have done it for years. I also make a practice of dedicating my children to the Lord, that they may grow up in his wisdom and increase in his power.

We should dedicate all those things to the Lord, with our bodies, our houses, our furniture, and the earth that we cultivate, and the seed that we put into the earth; and we should bless the shovel, the hoe, the spade, the sheep, the horses, the cattle, the cows, and all that we possess; and then will not God multiply them unto us? Yes, he will, and we shall get heavier fleeces of wool and more of them. What! can he bless the fleece? Yes, he can as easily as he blesses the sheep.³¹

And John Taylor stated the following:

If you have a farm, dedicate it to God, and pray that His blessing may be upon it. If you build a house, dedicate it to God; also your garden, your cattle and sheep and all that you possess, and pray that His blessing may rest upon you and upon everything that pertains to you. . .

If, for instance, I was living here and was raising a family, the first thing which I should do would be to dedicate myself and my family, my house and garden, my land, my cattle, and everything I possessed to God, and should ask his blessing upon them. Then every morning when I arose I should

³⁰Life of Moroni Gerber, pp. 79-80.

³¹JD 6:190.

kneel down to supplicate his blessing upon me and mine during that day, to preserve us from evil influences, accidents and dangers, and to otherwise bless our labors in obtaining a livelihood . . . Joseph Smith . . . said to me: "Brother Taylor, you have received the Holy Ghost. Now follow the influence of that Spirit, and it will lead you into all truth, until by and by, it will become in you a principle of revelation." Then he told me never to arise in the morning without bowing before the Lord, and dedicating myself to him during that day.³²

The dedication of houses or any structures designated as a residence was conducted as a very solemn ceremony in which the both the participants and those attending enjoyed the Spirit of the Lord. One such dedication was witnessed by Oliver B. Huntington:

Sunday, June 13, 1897. Having previously Brother Eddy Crandall, as we usually called him, . . . to have his house which he was then building dedicated to the Lord by authority of the Priesthood for his residence and against the powers of darkness and the destroyer. He had set for the ceremony Sunday 13th of June, 1897, and decided that I should take charge of the ceremonies. By his permission I invited Bishop Loren Harmer Dolten, my son-in-law and Brother B.T. Blanchard, as participants in authority and power. I also invited my wife to attend with me it being only a short distance on the opposite side of the road from where I lived. The ceremonies were short and impressive. Inasmuch as Brother Crandall had decided that I should dictate the meeting I felt at liberty to program the meeting as I liked, which was as follows: The young folks of his family sang a hymn, accompanied by organ. Prayer by Brother Blanchard. Bishop Harmer gave a short address to which he illustrated the virtue of a dedicatory prayer to an instance that occurred with him while

³²Ibid., 22:313-314.

on a mission in the state of Virginia. He was to travel a long distance down a river on the log raft, and while the raft was being started, he and the Elder with him took position on two logs, standing and each in silence, without the knowledge of the other, breathed a silent prayer to God and dedicated the two logs to the Lord for a safe conveyance for them that they might land safely on shore. On the way down the river the raft ran upon rocks that broke the whole thing to pieces that no two logs remained together except the two that those two Mormon elders were on. People that saw the misfortune wondered at the circumstance, and that the two logs floated ashore without any effort of human hands, and they had to only step from the logs to land. After Bishop Harmer's talk I offered a prayer dedicating and asking the Lord Almighty to bless Brother Crandall, his two wives and children, his house and land, the beautiful spring of water near his door, his horses, cattle, wagons and tools. After the prayer the family sang a hymn and Brother Dolten dismissed. After the ceremonies my wife testified that she could not see the spirit of God there in the room, but she could feel it distinctly.³³

A similar ceremony was held in the dedication of the John E. Booth home in Provo, Utah on January 1, 1903, in which the invocation was offered by Elder Harvey H. Cluff and a couple of hymns were sung. Abraham O. Woodruff of the Council of the Twelve then gave the dedicatory prayer of which the following is excerpted:

"Our Heavenly Father, we a few of thy servants and handmaidens have met together in response to the invitation of Brother and Sister Booth to come to the dedication of this new house. We dedicate it unto Thee, and desire that it shall be a blessed place, and that good influences may be here in all the rooms. We realize that good spirits carry with

³³Diary of Oliver Boardman Huntington, June 13, 1847.

*them good influences, and it is because we desire that good influences shall be in this house that we dedicate it to Thee; and we do dedicate all of this house unto Thee. . . . May this house never be desecrated by impure spirits or influences. . . ."*³⁴

Following Apostle Woodruff's supplication, a few testimonies were borne by those in attendance at the services. Among them was the inspired remarks of Bishop Edward Partridge, Jr., son of the First Presiding Bishop to the Church:

*I feel honored in being asked to talk at a place where so many of the Authorities are present. Perhaps a few words in relation to dedicatory services would not be amiss. When I was called to take charge of the Academy Branch in Beaver, I had a convincing experience which I will relate. We held school in the barracks where the soldiers several years previously had been stationed; their instructions and duties were to see that the Mormons did not do anything which they should not. In one room there was a place where a bullet had pierced after it had killed a man; in another room a man had committed suicide. I am not peculiar about such things but both my wife and I felt an influence while we lived there which was not cheerful but depressing. Before school started the buildings were dedicated by Apostle Francis M. Lyman, and immediately there was a change in the feeling and influence about all the premises. Now the Spirit of the Lord is there, and instead of soldiers to fight the Mormons there are many young people being trained to preach Mormonism.*³⁵

Spiritual manifestations attended the dedication of homes. One example is:

When I was about fifteen years old, my father was ordained a patriarch, I used to write his

³⁴Life of John E. Booth, p. 52.

³⁵Ibid., pp.55-56.

blessings for him. I wrote over three thousand blessings over three times, wrote them down, recorded them and a copy for the person it was given to. I remember my father said that was all I had to do, so I got out a good many tasks which I should have had, when I was told to do something, I would say, "That is not my job." I have witnessed many marvelous things which came to pass through those blessings. I accompanied my father with three other Patriarchs and Apostle John W. Taylor as they went through Davis County dedicating homes. I have seen many miracles performed. At one time, at night they were holding a meeting in the Bountiful Ward Chapel, two of the patriarchs spoke in tongues and my father interpreted them, a light shone on the meeting house as bright as the noon day sun. They were dedicating a home in Centerville. I think it was Brother Horsley's. He had been deaf for fifteen years, Brother Pace spoke in tongues and laid his hands on his head, my father interpreted the tongues and told him he should receive his hearing and he did instantly. Many more miracles were performed by these faithful men of God, while I was with them.³⁶

In the year 1913 the Relief Society Home for Women and Girls was formally opened with brief and modest dedicatory services. The Home, which was situated opposite the North Gate of the Temple grounds, served as a dwelling-place for visiting women and drifting young girls who sought not only temporary lodging but also security, friendship and association with other people. In his dedicatory prayer President Joseph F. Smith asked the Lord to:

Bless this building; preserve it from the devouring elements. May it be solid in its foundation, and safe in its appointments. May it be indeed an abode

³⁶*Mecham Family Book of Remembrance*, comp. by Leonida De Von Mecham, published December 25, 1952, p. 543.

of peace and righteousness. May the walls of the rooms thereof be filled with the spirit of peace and that spirit of peace which gives us all understanding and joy. May every object desired be realized by all who need that assistance. We dedicate this Home and bless it and ask Thee to sanctify it as a place of peace and rest for the weary. That the poor may not be spurned from its doors, but that they may be ministered to as they need and require. . .³⁷

The following observation has been made concerning the dedication of pioneer homes:

Among the sacred customs of the Pioneers of Utah was the one of dedicating their new homes, no matter how small and humble the abode might be. They would invite their neighbors and friends to the "housewarming," a real pioneer party was held, and either the father or the Church official would dedicate the home.

Mr. and Mrs. Ashel H. Woodruff's house was dedicated in 1887.

Mr. and Mrs. Woodruff were married in the Logan Temple, in December, 1887. They came home two days later and a large reception was held for them in their new home, a house Mr. Woodruff's father had built for them on part of the old homestead. At this time most high church officials were on the underground to avoid being arrested by deputy marshals for breaking the Edmunds-Tucker law. For that reason Mr. Woodruff's father was not at the reception.

But a few days later, President Wilford Woodruff and his counselors, Joseph F. Smith and George Q. Cannon and their wives and bodyguards, were invited to the new home to dinner, after which they visited and reminisced. Then a beautiful prayer was offered by Wilford Woodruff, asking that peace might abound in the home, that it might

³⁷Relief Society Magazine, vol. 2, p. 20.

be a hallowed place and happiness always abide there. Five children were born in that house, each one adding to its happiness, and the family always look back to that first home as a prayer answered.

In 1905, a larger house was built by Mr. Woodruff, just north of the first home. When it was completed and the furnishings all arranged, the Presidency of the Church, Joseph F. Smith, John R. Winder, Anthon H. Lund and their wives, the Stake Presidency, Ward Bishopric and wives were all invited to dinner, after which other church officials, neighbors and friends gathered to offer congratulations and inspect the new home. After some visiting a hymn was sung and Joseph F. Smith offered the prayer. From here the crowd proceeded across the street to the new Waterloo Chapel, which was dedicated that evening by President Smith.

Mrs. Emma M. Wood tells of the dedication of her home in Union. After losing her husband in England, she immigrated to Utah with her family of four children, all under eleven years of age. She found employment and bought a home; later the children did their share. When the final payment was made they had it dedicated.

Bishop Burgon and wife were invited in to dinner; other friends were bid to come later. The prayer was offered by Bishop Burgon, who prayed that they would be blessed, that the home be protected from fire and storm, and that love and peace should always reign therein; that the mother, Mrs. Wood, should be blessed to the end of her days. This prayer, she says has surely been answered.³⁸

And one Latter-day Saint, Maude Kenner, recalled the memorable dedication of her home:

³⁸Kate B. Carter, *Heart Throbs of the West*, vol. 5, pp. 61-62.

Like a bright star shining in the firmament, the dedication of our home will live in my memory. It was the gift of a wonderful pioneer, Hamilton G. Park, to his daughter, Isabella; and all who dwelt therein reflected the spirit of their pioneer ancestry. My mother was a woman of great faith. She believed that every home should be dedicated. Therefore, when her home was set in order and properly prepared as she thought it should be for such a sacred occasion, she selected a day in the lovely spring and invited about fifty of her friends to attend the dedicatory service. The rays of the glorious sun seemed to penetrate every nook and corner of the house, and I can see my mother now receiving her guests at the door and showing a few that whispered "we would like to take a peek around" through the house. One of these was Zina Card, and she said to mother: "Bell, this seems like your mother's home, and I feel like she is here today." Happy laughter rang out through the rooms and there was a hum of voices when friends greeted friends and enjoyed little informal chats. Then the clock struck two; conversation ceased; a reverential silence fell over the little group, and the dedicatory service began.

Beautiful hymns were sung and a musical program was given by members of the family. Outstanding, of course, was the dedicatory prayer offered by Patriarch James R. Martineau.

Among the many beautiful and prophetic things he said was: "This home will be protected from the elements, and no evil disposed persons will have power to enter, and also there will be many important events held here, and prominent people will come, and they will feel the good influence and be reluctant to leave." His words were literally fulfilled. Not so long after, Utah experienced one of the worst storms in the history of the State. Trees were uprooted, telephone poles blown over, the Goddess of Liberty was blown from the City and County

Building and dashed to the ground. People prayed that had never prayed before, and it was said that some knelt in the street. Mother remained quietly in bed and when we children rushed into her room she said: "Don't be afraid, the storm will not harm us," and it didn't. The next morning when we went downstairs to see what havoc the storm had wrought, the sidewalks and streets were completely blockaded with poles, trees, etc., but our premises were undisturbed.

After the program, refreshments were served and a social time was enjoyed. Many of the guests remained for the evening.³⁹

Finally, John Bushmann recorded the time when he participated in the dedicatory ceremonies of one Latter-day Saint home:

Friday, February 11, 1916. He (Bushman) and his wife came to Snowflake with their oldest son, Homer, in his automobile at ten-thirty. Their daughter, Lois B. Smith, who had just finished her new seven-room house on the hill just south of Snowflake, asked him to dedicate it. In the evening at six p.m. she invited President Samuel Smith and Counselors, James M. Flake and Olaf Larsen, with their wives, also Bishop Fish and Counselors to attend the dedication. All gathered a few minutes after six p.m. Bishop John Bushman presiding. They sang, "Guide us, O Thou Great Jehovah," after which Bishop Bushman made some remarks on the subject of dedication (of) homes and churches. Also President Smith and Counselors and Bishop Fish all spoke well on the effort that had been made to build the noted white cottage on the hill. Then the eldest daughter Sadie, and oldest son, Walter F. Smith, sang, "Sometime we'll understand," then he (Bushman) offered the dedicatory prayer, after which Sister Bushman and

³⁹Ibid., p. 65.

May Larsen made some nice remarks. All together it was a very interesting affair. Bishop Fish said all went off very nicely. The parents stayed in the new house all night.⁴⁰

Such was the manner in which these dedication ceremonies were conducted. The offering of an invocation, the singing of a hymn or two, and perhaps the bearing of a couple of testimonies usually preceded the utterance of the dedicatory prayer. The person who uttered the prayer dedicated the house, its components, furnishings, the building materials with which it was constructed, the land upon which it was built, etc., etc. After the petition a few more testimonies were usually borne, a closing hymn sung, and a benediction given.

The divine power of dedicatory prayer is so awesome that only the spiritually-enlightened can comprehend it. One Latter-day Saint, James Gunn McKay, endeavored to explain the heavenly force behind the principle of dedication in the following words:

What actually takes place when a servant of the Lord raises his hand and dedicates a building or a place for a certain purpose? Are angels sent to guard the thing that is dedicated? Or does the Spirit of the Lord so operate to bring about the sacred intent of the prayer? As yet I have never doubted that something real does happen. It may be invisible to the mortal eye, and not revealed to our understanding, yet I am convinced that some such action takes place, and the following thrilling experience will illustrate the point:

As the World War (World War I) settled down to a fierce struggle, to the end that each side tried to out-do the other, among one of the first things of a new and novel nature, were attacks on London from the air. These air raids grew more frequent and deadly. Every cellar, underground railway, and substantial house, was used by the people for

⁴⁰*The Life and Labors of John Bushman*, pp. 321-322.

protection. It occurred to me that "Deseret", our headquarters, was the very kind of a building to provide the people of that neighborhood with safe shelter. The police were notified and they hung up their common sign, "Air Raid Shelter." The first raid that came after that brought 1,064 people to this building. Oh, what a night it was!

The maroons were fired and the sirens blew their shrill sounds of warning. The people everywhere, some of them half dressed, ran for shelter. What a busy time we had. Children were crying, women were screaming, and everyone was not only hurrying, but was frightened almost out of his wits.

When these people were all in the building and some semblance of order was secured, we went out to bring those who had fainted. The lady that I carried was stricken with hysteria and screamed in my ear all the way.

Soon we had the people singing hymns, and after a time they were invited to take part in the meeting in the Assembly Hall. It was a strange experience to have my sermon punctuated by bursting bombs, but the Spirit of the Lord was manifest to many present. Among the things that were promised the people was that the building would not be hit by bomb or shell, and that it would be a place of safety for both friends and strangers that would seek shelter in it.

Afterwards I came across the minutes which gave account of the dedicatory services that were at "Deseret" in 1908. President Charles W. Penrose offered the dedicatory prayer. He promised that it would be a place of safety, a refuge in time of danger, and haven of rest for those who would come to it.

"Deseret" went through all the air raids that were sent against London. Not a single shell or bomb hit the building. The Saints, soldiers and strangers found it to be a place of safety. It is true that shrapnel fell upon the building and a large

piece fell between two policemen that were talking at the door, but no one was injured. Within a stone's throw of the building people were killed and many windows shattered. Only one window was broken in the building and that was done by the explosion at Silvertown eight miles away.

That one inspired prayer threw a shield around the building and thousands enjoyed the protection.

Many testified that a sweet, peaceful spirit was in the place, which calmed their excitement and drove away their fright whenever they entered its doors . . .

Note: There were twenty people converted and baptized through coming to those air raid meetings.⁴¹

In Mormon theology much emphasis is placed upon prayer and the resultant effects derived from petitioning the Most High God. Prayer promotes faith in the heart and inspires the mind and the solemn things of eternity. In a discourse delivered in Brigham City on June 9, 1872, Brigham Young talked about the necessity of prayer:

The duty of the Latter-day Saints is to pray without ceasing, and in everything to give thanks, to acknowledge the hand of the Lord in all things, and to be subject to his requirements. We, as Latter-day Saints, can say that our duty is laid before us . . .

What is our duty? To pray. Pray always? Yes. Let no man be in a hurry, but what he can get up in a morning and pray with his family before he permits himself to partake of refreshment. Let every man and every woman call upon the name of the Lord, and that too, from a pure heart, while they are at work as well as in their closet; while they are in public as well as while they are in private, asking

⁴¹*Deseret News, Church Section, December 10, 1932, p. 6.*

*the Father in the name of Jesus, to bless them, and to preserve and guide in, and to teach them, the way of life and salvation, and to enable them so to live that they will obtain this eternal salvation that we are after.*⁴²

To put this principle of prayer into constant practice, faithful Latter-day Saint brethren were summoned to participate in specially-designated prayer circles. Joseph Holbrook recalled his being selected to be a member of a circle:

*January 22, 1858. A list of the names to form a prayer circle in North Canyon Ward, selected by Heber C. Kimball. John Stoker, Bishop and fourteen members . . . The prayer circle of North Canyon Ward was organized by choosing John Stoker, President, Joseph Holbrook, clerk. The prayer circle was held at P.G. Sessions' upper room which has been dedicated to that purpose and kept until April 4, 1858 when it adjourned till further instructions which did not continue after the move south.*⁴³

George Morris recorded that "in the fall of 1856 I became a member of one of the prayer circles. One of which meets every evening in the week and two times on Sunday to offer up prayers for the advancement of the cause of truth and righteousness upon the earth."⁴⁴ Arthur F. Barnes related of the prayer circle he attended in the Salt Lake Temple: "April 16th, 1896 . . . I attended the prayer circle at the Temple. A question was asked regarding divorce and Apostle (Francis M.) Lyman stated it had been done in cases where the husbands died first, and the wife desired a spiritual divorce so she could marry again. I think Brother Lyman hardly approved of it."⁴⁵ John M. Whitaker recalled the following concerning his prayer circle: "June 1, 1893. Before our Council

⁴²JD 15:63.

⁴³Life of Joseph Holbrook, January 22, 1858.

⁴⁴Diary of George Morris, p. 52.

⁴⁵Arthur F. Barnes Journal, p. 110.

meeting in the temple, we held our first Prayer Circle in the Temple and it was an inspiring sight and prepared an atmosphere for the meeting held afterward which brought the members closer together than I have ever seen them."⁴⁶ In October, 1858, Charles Smith was requested to join a prayer circle: "October 6, 1858. This fall Brother Benson asked me to join his circle which was held on Friday evenings at the endowment house, to which I assented."⁴⁷ And Samuel W. Richards remembered attending prayer circle meetings held at the Nauvoo Temple:

June 4, 1846 . . . Attended the prayer circle at the temple (in Nauvoo) . . . Friday, June 5, 1846 . . . Attended prayer meeting with the circle. Saturday, June 6, 1846 . . . Went to Father Parker's who were getting ready to leave, and from there to the Temple of prayer. . . Thursday, June 11, 1846. At six o'clock went to the Temple and attended prayer. Brothers Erastus Snow and William Anderson were administered by the Quorum (Seventy) for his health . . . Friday, July 4, 1846. Brother Franklin D. Richards arrived early in the morning from his family . . . to leave the city on our mission to England, when attended prayer circle at half past 5 a.m. in the temple, it being the last one in which we expected to meet before our departure.⁴⁸

In 1900 Apostle Reed Smoot advocated the importance of every ward in Zion having its own prayer circle: "I hope that there will not be a ward but what will have a prayer circle inaugurated for it is a strength to the Church."⁴⁹ And in an inspired address in the 1901 General Conference he reiterated this pertinent theme:

⁴⁶Journal of John Mills Whitaker, Book 6, p. 49.

⁴⁷Journal of Charles Smith, p. 52.

⁴⁸Journal of Samuel W. Richards, pp. 39-40, 44, 56.

⁴⁹Juab (Utah) Stake Prayer Circle Minutes, 1898-1914 Book, October 21, 1900, p. 34. Cited in Quinn, *op. cit.*, p. 102.

Let me say also that every Latter-day Saint has a perfect right to ask the Bishop of their ward to present the name of any one who are sick to the fast meeting which is held each month in every ward in the Church, where the people meet together in fasting and prayer. I believe that the faith and power which can be made manifest in those meetings in behalf of the sick will be acknowledged by God; and the people have a right to ask the Bishop of their ward to have a sick one prayed for in any fast meeting.

In this connection I may say that we have prayer circles in this Church. Every Bishop has a right to have a prayer circle in his ward, and I sincerely hope that there is no Stake in Zion without one, and if there is, my advice is to organize one as soon as possible. There is not a week passes but these circles meet, and they are composed to be clean in every respect, having a knowledge that God lives, obeying all His commandments, and observing the Word of Wisdom; and the Saints should have the privilege of having their sick remembered in these circles . . .⁵⁰

Inasmuch as prayer and prayer circles were reiterated time and time again, a special room in a house or dwelling place was set aside and dedicated to the Lord for the purpose of family or personal worship. That this practice was commonly prevalent is evidenced by the words of one David Candland: "March, 1857. . . . I dedicated my house to the Lord and set apart two rooms for prayer."⁵¹ The prayer room also served as a secret place where a humble Latter-day Saint could be engaged in fervent prayer without any outside interference or unpleasant distraction. When a person entered that sacred chamber his whole mind and heart were devoted solely to praying to God. Of his own prayer room Joseph G. Nelson recorded in his journal:

⁵⁰*Conference Reports*, 1901, pp. 4-5.

⁵¹*Documents of David Candland*, p. 24.

On the appointed day we met in our dining room in Preston — Brother and Sister Johnson with others of our friends. Before engaging in prayer, Mae (Nelson's daughter) and I retired to our sacred room and asked God if it would be all right to pray for rain. The answer was: "It's all right, but pray in this way — the Lord's will be done."

So we prayed and in the midst of the prayer there was a gentle roll of thunder immediately above our heads although the sky was cloudless. The rain did not come and I inquired again of the Lord the reasons and the answer was: "All through the Cache Valley the first hay crop is being harvested, and the people are praying that the weather remain fine." Thus the prayer was answered in God's own way.

We were further told that the Lord always does the things that is best for the majority of the people. We raised a fair crop of wheat despite the absence of rain . . .

We had brought Mae from Salt Lake City where she had been attacked by the powers of Evil, but we seemed to be powerless to help her through prayer or otherwise. At times she would run to the extreme end of the field, other times she would run down the streets to the neighbors who naturally became frightened at such conduct. At this particular time, she had run to the extreme northwest corner of the alfalfa field which was wet with a heavy dew. She was wet to the knees. We were in despair. We repaired to our sacred room and supplicated God in all humility and seriousness. As we thus prayed there appeared before me this sentence directly before my eyes in letters of gold, "Let not thy faith fail thee." The significance of this experience was that these were the very words given by Church Patriarch John Smith and also by Stake Patriarch Samuel Parkinson Sr. Each gave a blessing to me for comfort in this distressing experience. We did not let our "faith fail" and sub-

sequently she was healed and resumed her work as a teacher.⁵²

The gift of tongues was manifested in a room after the prayer had been uttered:

This girl had been brought up among the poorest of the poor and had never had an opportunity of learning anything, but she was gifted with wonderful musical ability. She had joined the Church and was a good, true girl.

About a week after her confirmation into the Church, she went to meeting and the gift of speaking in tongues was given to her in a most wonderful degree. When she arose to her feet she began to sing a most beautiful song. The words and music were blended harmoniously, and although it was in an unknown tongue and no one present understood it, everybody was delighted, and the spirit that went with it was sweet and heavenly. The gift of interpretation was also given her, and she interpreted it herself in song. No one knew before then that the girl could sing; but after that she often delighted the people.

One day a gentleman named John McMamout, from India, came to visit Ann's father. He was highly educated and spoke many different languages. Brother Howell invited the stranger to dine with them, that he might have an opportunity of explaining the Gospel, which was his delight. The gentleman accepted the invitation, and an interesting gospel conversation ensued. Afterward, as was the daily custom, Brother Howell rang a bell for the members of his household to assemble for devotion in a certain room which had been set apart for that purpose. After Brother Howell had prayed and said amen, the girl arose and spoke in a tongue unknown to all present except the stranger, who understood and interpreted. She had told him that

⁵²The Journal of Joseph G. Nelson, n.p., n.d.

*the "Mormon" Church was the Church of Christ and that there was no other. The girl spoke to him in several different languages, which he understood. He marveled greatly.*⁵³

Whenever a family assembled together in that special chamber for the evening prayer, they would kneel around the altar. Concerning the significance of the altar, Wilford Woodruff wrote in his diary: "April 25, 1858 . . . I attended the prayer meeting in the evening. President Young said the family altar was the same altar in the prayer circle. It is for parents and children to join hands over the altar and pray."⁵⁴ The erection of an altar was obviously not confined to the dedicated prayer room or the temple sealing room; but faithful Latter-day Saints constructed temporary altars in forest glades and mountain peaks or any sacred place of worship. For example, while exploring a part of southern Utah, a party of Mormon pioneers erected an altar on a mountain peak and prayed to God:

*Saturday, May 8th, 1851. Exploring party started early, and made for a pass through the mountains, in order to see what is behind it on the western side . . . At the north we saw a high, pyramidical peak perfectly white and mountains to its left also very white . . . While upon this peak we sung a hymn, "For the strength of the hills we bless thee" (See Deseret News, vol. 7, no. 44.) while President Dame made an altar of stones. We then knelt in circle and offered a prayer to God, dedicating the mountains and deserts to our God, and asking to be led to the place of appointment, by His Holy Spirit; that we might know the place when we see it, and other needful blessings. Enjoyed a good time. President Dame called this Altar Peak.*⁵⁵

⁵³Biography of Ann Howell Burt, pp. 14-15.

⁵⁴Daily Journal of Wilford Woodruff, April 25, 1858.

⁵⁵Journal of the Southern Exploring Company, kept. by Col. William Dame, under Dame file, BYU Library Special Collections.

Jesse Smith told of an altar located in a grove where he would often go during his missionary labors in Denmark: "Have felt much blessed while my temporary home has been in Hjorring; have felt the influence and communion of the good spirit, and made daily visits to an altar in a grove in the neighborhood whenever I could reach it, thought the altar was not made with hands."⁵⁶ While conducting missionary work in Scotland, Apostle Orson Pratt constructed an altar and petitioned to bless him in his proselyting endeavors: "Tuesday, April 20, 1875. Edinburgh, Scotland . . . (Saw) the firth of forth and a mountain called Arthur's Seat where Brother Orson Pratt erected an altar and asked the Lord to give him two hundred souls and after much labor he baptized that number and two over."⁵⁷

The first missionaries to Hawaii made a small stone altar on a high mountain:

August 5, 1855. Elder Bigler wrote: On the 12th of December, 1850, we landed in Honolulu. The day after we landed we washed our bodies in pure water, went on a high mountain overlooking the town and shipping. (We) gathered each a stone, erected a small altar, sang a hymn, and all bowed down, being agreed beforehand what we should ask for.

*The spirit of the Lord was mightily poured out upon us, and Elder John Dixon spoke in tongues and Elder James Hawkins prophesied that the Lord would bless us even more than what we asked for; and in fulfillment of this, in one year from that day, between 400 and 500 natives had been baptized.*⁵⁸

And George Q. Cannon wrote the following concerning this same incident:

⁵⁶Jesse Smith Journal, p. 48.

⁵⁷John Henry Smith Journal, Book 2, p. 133.

⁵⁸Henry Bigler Journal, August 5, 1855.

Our first duty, after securing lodgings, was to repair to a convenient mountain, on the top of which we found a steep knob that rose suddenly and formed a table of thirty or thirty-five feet in width.

On the way up we picked up a rock apiece, with which we formed a rude altar. We then sang a hymn, and each one, in his turn, expressed his desires. The oldest, who was also the president, was selected to be mouth in prayer. He embodied our desires in his prayer. They were that the Lord would make speedy work on those islands, open an effectual door for the preaching of the gospel, confound all opposers, help us to gather out the honest-in-heart, and spare our lives to return home in safety.

Having thus dedicated the land and ourselves to the Lord, one of the Elders spoke in tongues and uttered many comforting promises and another interpreted. The spirit of the Lord rested powerfully upon us, and we were filled with exceeding great joy . . . We had been in the presence of the Lord, and had felt His power, and why should we not be happy?⁵⁹

One pioneer, William H. Smart, built an altar on Ensign Peak:

One can picture the old man (W.H. Smart) — still very stern and forbidding, especially to his grandchildren — as he strictly maintained his own peculiar mode of life. He continued to take long walks, usually climbing Ensign Peak, where he built an altar and spent his time in meditation and prayer. He continued his habit of lengthy fasting, broken only with a little bread and milk . . . He continued true to faith and religion.⁶⁰

⁵⁹George Q. Cannon, *My First Mission—The First Book of the Faith-Promoting Series*, p. 17.

⁶⁰Kristen Smart Rogers, "William Henry Smart: Uinta Basin Pioneer Leader," *Utah Historical Quarterly*, vol. 45, Winter 1977, no. 1, p. 74.

And a few Latter-day Saint sisters went to Ensign Peak and erected an altar to the martyred prophet, Joseph Smith:

On the 27th of June, 1860, Sisters Hannah T. King, Susan Schettler, Zina D.H. Young and myself concluded to spend a portion of that solemn day on Ensign Peak and made the summit, prepared ourselves with refreshments, and then rested ourselves; took our dinner and then built an altar of stone, carried and piled up. Around the altar we knelt and offered up our prayers to God and thanks that He had raised up a prophet in these last days and the Gospel had been restored to the earth, and that we had been of the few that had received the truth. We sang and blessed each other and it seemed to us the spirit of the martyred prophet, whose death we commemorated on that sacred spot, was there and took cognizance of our sacred honor to him. Several years after I visited the sacred spot and the pile of stones remained nearly as we left them. — Prescindia Lathrop Kimball.⁶¹

On Sunday, October 5, 1845, Brigham Young conducted the dedicatory services of the Nauvoo Temple “whose beauty and workmanship will compare with any house of worship in America, and whose motto is ‘Holiness to the Lord.’” President Young concluded his remarks with the statement: “Lord, we dedicate this house, and ourselves unto thee.”⁶² Although subsequent holy edifices were inscribed with that motto, its usage was not confined to being placed on temples alone. This was especially noticeable during the Utah period of Mormon Church history when the words “Holiness to the Lord” were arched over the All-seeing Eye of Jehovah above pioneer store entrances. The erection of Mormondom’s religious symbols on buildings throughout the Utah Territory was widespread. The dis-

⁶¹ *Women’s Exponent*, vol. 12, p. 130.

⁶² *Times and Seasons*, vol. 6, p. 1018.

play of such sacred signs was to encourage the faithful members of the Church to patronize only those stores and mercantile businesses owned by fellow Latter-day Saints and discourage the transacting of business with Gentile merchants thus unifying the Mormon faith. For example, one pioneer merchant residing in Payson, William Douglas, displayed the "Holiness to the Lord" motto over the main entrance to this store.⁶³

Stressing the importance of sole Latter-day Saint patronization of institutions owned or managed by colleagues of his own faith, President Brigham Young formed the organization of Z.C.M.I. — the Zion's Co-operative Mercantile Institution — in October, 1868. The original constitution of the new association, commencing with the phrase "Holiness to the Lord!", declared that "the inhabitants of Utah, convinced of the impolicy of leaving the trade, and commerce of their Territory to be conducted by strangers, have resolved, in public meeting assembled, to unite in a system of cooperation for the transaction of their own business." The constitution bylaws included a provision that "all houses wherein the business of this Institution may be transacted shall have placed over the main entrance the inscription: 'Holiness to the Lord: Zion's Co-Operative Mercantile Institution.'" These signs were prepared under President Young's direction and their mandatory erection inaugurated in November, 1868.⁶⁴ On its first opening day for Business, March 1, 1869, the parent store, located in the Eagle Emporium, exhibited above its entrance the Church-approved symbols which contained the biblical expression "Holiness to the Lord"⁶⁵ arched over the All-Seeing eye of Jehovah, below which were the words "Zion's Co-operative Mercantile Institution."⁶⁶ The business policies established by the new enterprise set the standards and prices that were to

⁶³*Daily Herald*, June 10, 1965, p. 5.

⁶⁴Journal History, October 29, 1868.

⁶⁵Exodus 39:30.

⁶⁶Journal History, October 29, 1868.

be charged by all cooperating concerns throughout the territory that pledged to give Z.C.M.I. exclusive patronage. All carried over the main entrance the inscription: "Holiness to the Lord."

Even after its relocation in March, 1876, the Z.C.M.I. parent store in Salt Lake City retained this official designation, "Holiness to the Lord," which was placed above the entrance. Later the sign containing these symbols was removed.

Since the time of original incorporation the founders determined that the "Holiness to the Lord" phrase be placed on the company's corporate seal and on the face of the stock certificates. Presumably, this has remained unchanged down to the present time.⁶⁷

The words "Holiness to the Lord" were placed on printed material like on the editorial page of the first issue of THE JUVENILE INSTRUCTOR, published January 1, 1866, as well as on the Box Elder Stake Academy Circular for the academic year 1893-1894. It was also inscribed in chapels and meetinghouses like the Manti Center Ward which was erected in 1879 and the Levan, Utah ward that was erected in 1903. It was also placed on the doorknobs of the Beehive House doors.

In conclusion, it can be said that the dedication of homes with its accompanying prayer rooms, the erection of altars in groves and mountain summits and the printing and inscribing of the motto "Holiness to the Lord" upon Church publications and LDS wards and temples, respectively, indicate the faith manifested by the Saints of God in dedicated objects and places.

⁶⁷*Daily Herald*, June 10, 1965, p. 5.

CHAPTER VIII

FAITH IN SACRED MEMONTOES

Whenever an ancient man of great faith has trekked upon the earth accomplishing miraculous feats and performing righteous deeds, he has left behind him a scripturally-immortal legacy of truth cherished by all earnest recipients of the everlasting gospel. This aforementioned thought although accepted by sectarian Christianity includes one vital point which is found only in the peculiar theology of Mormonism — namely, the spirit of heavenly life which was imbued within the holy man during his mortal ministry also prevailed in that area of earth upon which he walked centuries after his death. This magnificent truth was manifested to Heber C. Kimball during his missionary labors in England.

I recollect being in England, in the town of Chadburn, Lancashire; and while there I felt as if my whole system was alive; I felt quickened by some unseen power. Brother Hyde was with me, and he knows that it is true; and I felt to pull off my shoes. We pulled off our hats, for we felt such a sacred and holy feeling. I told brother Joseph about it when I came home; and said he, "Brother Heber, that place was dedicated by one of the Old Prophets, and it will always be filled with the spirit of life."

This "spirit of life" spoken of by the Prophet Joseph Smith to Elder Kimball was possessed by the Old Testament prophet, Elisha, during his lifetime, and even after his demise it prevailed around his bones which revived a dead man, restoring him to life:

And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. And it came to pass, as they were burying a man that was dead, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man touched the bones of Elisha, he revived, and stood up on his feet.²

It would be an obvious fact that if the heavenly "spirit of life" filled the land where a holy man trod anciently or envelops his skeletal remains so that it miraculously brings a dead man back to life, then it (the spirit of life) can be in his personal effects like a handkerchief when utilized for the purposes of healing.

One of the early practices performed in the Church was the healing of sick individuals by a handkerchief usually belonging to a noble servant of God who was not able to attend to the ordinance of administration in person. This peculiar doctrine, although denied by all other Christian sects, was introduced by the Prophet Joseph Smith. The first incidents of handkerchief healings occurred during the Nauvoo period of Church history. The site selected for the temporary settlement of the Saints in Illinois was a mosquito-infested, malarial swamp. Lydia Knight recorded how the Prophet's handkerchief healed her of the ravages of a deadly disease:

Fevers of all kinds contracted in malarious countries were very prevalent. Great numbers of the strong — men and women who had borne every hardship without flinching, lay down in their beds and succumbed to the terrible disease. Ague dragged his shivering, shaking length from door to door, and there were not sufficient strong ones left to bury the dead. Specters instead of men crept slowly about laying those who were sleeping the last sleep in their dreary graves. Pestilence and fever were seated at every fireside. Even Joseph who had es-

²2 Kings 13:20-21.

caped from his enemies and came to Nauvoo, soon lay prostrate in his house, and even his yard was filled with the sick, the dying and the dead.

At last the spirit of the invincible Prophet rallied from this blow, and rising up by the power of God he commenced going about healing the sick. Hundreds were so healed; and as the brethren were healed they would arise and follow the Prophet continuing the glorious work. There was a change from this very day. The general health of the people began to improve.

Lydia had managed to wait upon her own ailing child and those of her neighbors who were the most helpless, notwithstanding her health was far from being good. Pale and weak she ministered unto those around her until September, when, worn out with her heavy labors and her body weakened by over-exertion, disease fastened itself upon her and she was prostrated.

For several days and nights she lay in a raging, burning fever, until it almost seemed as though her very flesh would be consumed upon her bones.

One day she called her husband to her and said:

"Newel, go ask the Prophet to send me a handkerchief with his blessing."

"My dear wife, I do not like to trouble Joseph. You have no idea how much worn down he is. He has asked the brethren to spare him as much as possible, for these constant never-ceasing calls upon him are depriving him of all his strength. I hope, my dear, you will soon be better."

The night came and passed and morning brought no relief to the weary sufferer.

Again she called Newel to her and entreated him to go to the Prophet and get a handkerchief with his blessing.

Newel went out, and in about half an hour returned, tied a handkerchief over her head saying:

"There, Lydia, is a handkerchief."

The sufferer experienced no relief from it, however, and rapidly grew worse.

A doctor was brought to her, and he tried his best to rally her, but all in vain. Thus one week passed.

One day Newel, seeing she was all but gone and was trying to speak to him, bent over her to catch the faint whisper.

"Newel, I am all but done with my suffering; good-by, dear one. You must do the best you can with the children. I cannot last much longer."

This was very brokenly whispered to the distracted man above her, who, as soon as she ceased, hurried away. Coming back soon, he called her; she knew him but was unable to reply.

"Here, Lydia, here is a handkerchief from the Prophet Jospeh. Oh my wife, the one I brought before was not from him, I so hated to trouble him. But see this is from Joseph, and he says your Heavenly Father shall heal you, and you shall be restored to life and health."

The handkerchief was bound around her brow, and as it touched her head, the blessing sent with it, descended upon her; and over her and all through her was poured the spirit of healing. Sleep, so long a stranger to the poor afflicted one, closed her eyelids in a quiet, restful, blessed slumber.

The hours came and fled, and in the quiet of midnight she awoke, and was like one who had been in a dark, loathsome dungeon, and was again free in the open air and sunshine. In the morning the physician came, and when he saw his patient, he exclaimed:

"Why, I never saw such a change in my life! That last medicine has worked like a charm, I wish I'd stayed and seen it operate. Her pulse is all right, her tongue is all right, and in fact she is comparatively a well woman."

After the doctor had praised up himself and his medicine to his heart's content, Newel quietly reached the bottle down from the shelf, and said:

"Sir, there is the medicine you speak of. My wife has not tasted one drop of it."

"But what's the meaning of all this change then?"

"She has been healed by faith through the Prophet Joseph Smith."

After studying some time over the matter the doctor said:

"Well it's a good thing to get well on any terms."³

It was such a healing as Lydia Knight's miraculous recovery that prompted one non-Mormon to request that the Prophet come to his home and heal his twin infant children. In reminiscing fondly of that experience, Wilford Woodruff journalized:

When we left Brother Noble, the Prophet Joseph went, with those who accompanied him from the other side, to the banks of the river, to return home.

While waiting for the ferry-boat, a man of the world, knowing of the miracles which had been performed, came to him and asked him if he would not go and heal two twin children of his, about five months old, who were both lying sick nigh unto death.

They were some two miles from Montrose.

The Prophet said he could not go; but, after pausing some time, he said he would send some one to heal them; and he turned to me and said: "You go with the man and heal his children."

He took a red silk handkerchief out of his pocket and gave it to me, and told me to wipe their faces

³*Lydia Knight's History—First Book in the Noble Women's Series, pp. 52-55.*

with the handkerchief when I administered to them, and they should be healed. He also said unto me: "As long as you will keep that handkerchief, it shall remain a league between you and me."

I went with the man, and did as the Prophet commanded me, and the children were healed.

I have possession of the handkerchief unto this day.⁴

Joseph Smith's most intimate associates and ardent followers continued this practice long after his martyrdom. Brigham Young, for example, employed a handkerchief to bring about the following marvelous healing:

In June of 1869, President Brigham Young and party came up from Salt Lake City, to hold Conference at Paris . . . Sol and a number of men met them as they entered the south end of the valley and escorted them in. Our son, Sollie, was awfully sick with rheumatic fever at this time. The next day was Sunday and everybody had gone to attend conference, leaving me alone with my sick child. His condition became so much worse that I thought he was dying. Two strange men came along and asked for a meal. I prepared them something to eat, and then asked if they would hurry on to Paris and find my husband at conference and tell him that his little son was dying.

Sol was with President Young when the message was received. The President appreciated the seriousness of the situation, and said: "Sol, you must go to your little son at once, and you may take Brigham Jr., and George Q. Cannon with you." Then reflectively he added: "Wait just a moment," and he drew a red and white silk handkerchief and called to his side Wilford Woodruff and George Q. Cannon, and with them

⁴*Leaves From My Journal—Third Book in the Faith-Promoting Series, pp. 63-64.*

he blessed the handkerchief and handed it to his son, Brigham, with instructions to wrap it around the child's leg, where the pain had principally centralized, and administer a blessing upon him and he would be alright. The Brethren did as instructed, and the child was soon restored to health. (Sol Jr. preserved that silk handkerchief and used it repeatedly throughout his life when sick or in pain, even though in time it had become worn in shreds.)'

One close friend of Heber C. Kimball recalled that the latter expounded this unique religious tenet:

On the night of Brother Kimball's accident at Provo, a short time before his death, I was with him. I took a silk handkerchief from my pocket and tied it over his head, and then suggested that I go and call on President B. Young, then at the house of Bishop William Miller, to come and administer to him; but he said: "I command you to administer to me and anoint me with oil in the name of the Lord; do not be the least afraid, you hold the same Priesthood and authority from God as President Young or myself, and God hears and answers the prayers of his humblest servants and people." I administered to him accordingly and he soon revived, becoming quite free and jocular with us, and about two o'clock in the morning at his suggestion I went home. On the following day, I and my wife called to see him. He was much improved and quite sociable, his conversation being original, incisive and a continual feast of inspiration. As we were leaving he asked his wife (Lucy W.) to get my handkerchief that I put on his head the previous night, and addressing my wife he said: "Here, Betty, take this handkerchief, and be sure that you never wash, but keep it as it is, and when you have sickness in your family, exercise the

⁵Heber Q. Hale, *Bishop Jonathan H. Hale of Nauvoo-His Life and Ministry*, p. 185.

prayer of faith, and it will prove a blessing, and will be a bond between you and me forever." My wife has sacredly kept that handkerchief.⁶

Again, Heber C. Kimball said the following concerning this doctrine: "... In England when not in a situation to go, I have blessed my handkerchief and asked God to sanctify it and fill it with life and power, and sent it to the sick; and hundreds have been healed by it; ... I have known Joseph (Smith) hundreds of times to send his handkerchief to the sick, and they have been healed."⁷

Lorenzo Snow, a strong advocate of this principle, was promised the gift of healing with handkerchiefs in his patriarchal blessing: "... There shall not be a mightier man on earth than thou, thy faith shall increase and grow stronger till it shall become like Peter's — thou shalt restore the sick; the diseased shall send to thee their aprons and handkerchiefs and by thy touch owners shall be made whole."⁸ This promise was fulfilled on many different occasions. His sister, Eliza R. Snow, recorded one such incident in which A. William Smith of Kaysville was healed with a handkerchief:

One of the precious gifts of the everlasting Gospel conferred on Brother Lorenzo, that of healing the sick by the power of faith and the instrumentality of the sacred ordinances which God has revealed, is a prominent one. Early in his experience in the Church, when he received this patriarchal blessing under the hands of the Patriarch, Joseph Smith, father of the Prophet, he received a promise of this gift, and he was told that the sick would send handkerchiefs to him for his blessing, by which they should be made whole.

A very striking instance in fulfillment of this prediction occurred in the winter of 1866. Brother

⁶Orson F. Whitney, *Life of Heber C. Kimball*, pp. 459-460.

⁷Ibid., pp. 475-476.

⁸*Deseret News Church Section*, August 8, 1942, p. 5.

William Smith, of Kaysville, Davis County, Utah, was taken very sick; his faith centered in God and in the ordinances of His house, instead of human medical skill; and he and his wife had, from experience, great faith in Brother Snow as an administrator, but he was forty miles away. It was winter, the weather very cold and stormy, and the roads almost impassable, and they thought it preposterous to send for him, and tried to content themselves with the services of those present.

But with all the faith that was exercised, with all that patient, skilful and careful nursing — all that love and affection could do for him — he continued to grow worse, and gradually sank until his life was despaired of and his case considered hopeless by all but his heart-stricken, loving wife. She was hoping and praying with all the fervor affection inspires, when, by the promptings of the Spirit which brings "all things to remembrance," she recollected that when Brother Snow was at her home in Wiberson, England, in reading a copy of his patriarchal blessing, she was struck with the prediction that the sick should send handkerchiefs to him, etc. Like a lamp suddenly lighted, and like the sunbeams streaking forth from under a heavy cloud, her heart took courage and the light of eternity seemed to spread a halo around; and the thought was immediately suggested to her that, as her husband, now almost unconscious was so far gone to act for himself, she might act for him, and forthwith she started to carry the suggestion into effect.

No time was lost in commissioning a messenger to go with all possible dispatch and take to Brother Snow a new silk handkerchief, with a note from Sister Smith containing her request, also instructions relative to, and descriptive of her husband's condition. The messenger accomplished the trip, to and from, as expeditiously as the state of the roads would possibly admit.

When Brother Snow was made acquainted with the situation, his sympathies were much aroused.

From long acquaintances, he had full confidence in their faithfulness and integrity. They had befriended him when on a mission in a foreign land, and from first acquaintance, with him and them, confidence was mutual.

We now copy from Brother Snow's journal: I took the handkerchief and a bottle of perfumery, and on retiring to my closet, I prayed, and then I consecrated the perfumery and sprinkled it on the handkerchief. I then again bowed before the Lord, and in earnest supplication besought Him to remember the promises He made through His servant, the Patriarch, whom he had now taken to Himself, and let the healing and life-inspiring virtues of His Holy Spirit be imparted to this handkerchief, and from thence to Brother Smith when it shall be placed upon him, speedily restoring him to life, health and vigor.

As soon as the messenger returned, with the handkerchief neatly folded in an envelope, it was unfolded and spread over the head and face of Brother Smith, the apparently dying man, with almost instantaneous effect.

His immediate recovery was observed with surprise and astonishment by all around, and well might they exclaim: "It is the Lord's doings, and it is marvelous in our eyes."⁹

One missionary named Mark L. Nichols and others benefited from a handkerchief President Snow had blessed while he (Nichols) was on his mission. The following are the words of Brother Nichols, a resident of Brigham City, given on September 21, 1919, while being interviewed by LeRoi C. Snow, a son of Lorenzo Snow:

I was called on a mission in 1891 to the Indian Territory.

⁹Eliza R. Snow, *Biography and Family Record of Lorenzo Snow*, pp. 263-265.

Joseph M. Jensen tried to get me to have the mission changed because of the sickly climate at that time in the Indian Territory, and while he was talking to me, I heard a voice saying: "Go and fulfill your mission. You are not any better than any other Elder, and if you fulfill that mission faithfully you will not be sick while there."

Several of the Elders were sick with chills and fever and the folks talked to your father about my being there with sickness all around me. He blessed a silk handkerchief and sent it to me and said if I would wear it and be humble and faithful in my work I would not be sick while in that mission. I waited on nearly all the Elders who became afflicted with the chills and fever. I was able to wait on them and return home safely and was not sick at any time during my entire mission. I was able to be up and around and take care of the other elders. The handkerchief was a white silk one. I pinned it onto my garments and wore it all the time I was in the mission. I haven't it now it simply got lost in time after my return. I do not know what became of it. I regarded it as a protection against sickness. I left home October 16, 1891 and it was along in the winter, probably, December that I received it. When I reached Salt Lake City on my way to my mission field I met Elder Smith from Colorado who had been the president of the mission. When he left there were three others in the field. When we arrived at Fort Gibson two of them were at the station ready to take the train for home and they both looked like dead men. They looked awful for their sickness. The other Elder was just able to get around and he was the only one left in that mission. He remained a while and finally was brought home. Several others who left when I did also became sick and had to return home. I was the only one there who was not afflicted with chills and fever. I think I

was the only one who filled a two-year mission there at that time without taking sick.¹⁰

Another missionary named Bud Jensen was healed and protected from malaria fever by a handkerchief blessed by President Snow:

I left Salt Lake City on the 10th of May, 1899, and went to St. Johns, Kansas, headquarters of the Southwestern States Mission, with Elder Walter E. Hamblin, son of Jacob Hamblin. We were sent to the South Texas Conference. There I labored as a missionary with different companions in the low, swampy country where nearly all the people had chills and fever. My health was fairly good for the first fourteen months. After that I was taken with chills and fever. They had a number of different kinds of chills and I had about all of them, including intestinal malaria, which often is fatal, and finally became so sick I was not able to travel at all so I was called to conference headquarters to take charge of the books and lived with a family named Findley.

I wrote home and told my folks that I had been transferred to conference headquarters because I was not able to travel any longer in the field on account of chills and fever. They talked the matter over with President Lorenzo Snow, and wanted to have me transferred to another mission. He had father get a white silk handkerchief of which President Snow blessed and sent to me.

After receiving the handkerchief and reading the letter, promising that the fever would leave me if I would remain faithful in my missionary work, I went out into the woods by myself, hardly able to walk. I had prayer there and applied this handkerchief to my head and the parts that were

¹⁰“Interview of LeRoi C. Snow with Mark L. Nichols at Brigham City, Utah, September 21, 1919,” Lorenzo Snow Papers, Box 4, Church Historian’s Office.

aching and hurt most and I received almost immediate relief.

I walked back toward the house and met Sister Findley. She looked at me in surprise and said: "My goodness, Elder Jensen, you look like a changed man. What has happened? What have you been doing?" I replied, "I feel like a changed man. I am ever so much better." We went into the house and I told her about receiving the handkerchief and receiving the blessing through it. She said it was one of the greatest testimonies she had ever heard of.

From that time on I was able to travel and to attend to my work in the mission field until I was released. I was released from the office work because I was so much better. I was conference president at that time and travelled in the various counties visiting among the Saints.

In the spring of 1901 I was transferred from Texas to Missouri and labored there until July when I came home. All the Saints in that neighborhood and the elders knew of my condition and they all felt that it was a very great testimony. I told of it wherever I went and everyone seemed pleased to hear about it. . . ."

Lorenzo Snow also received an apron which he blessed and sent it back to the owner who was healed:

I believe my father (Lorenzo Snow) ministered to the sick by the sending of blessed tokens, usually handkerchiefs, more than all other similar accounts in recorded history . . . In his patriarchal blessing Patriarch Joseph Smith, the Prophet's father, said: ". . . Thou shalt restore the sick. The diseased shall send to thee their aprons and handkerchiefs and by thy touch their owners shall be made whole."

"Deseret News Church Section, August 8, 1942, p. 5.

If the patriarch meant aprons worn in the home, the promise was never fulfilled. If the promise meant temple aprons, which it evidently did, it was fulfilled several times. I well remember, when I was about seven years of age, my father answered a knock at the door. He read the message and then unfolded the peculiar green apron, the first I had ever seen, which perhaps accounts for my remembering it so distinctly. He went to his bedroom, spread it on the edge of the bed, then knelt and prayed very fervently, aloud. The door was open and we, the family, sat quietly in the adjoining room. The prayer finished, father again wrapped the apron and returned it to the messenger. A few days later word came of the recovery of the person in whose behalf the blessing had asked.¹²

In commenting on his father's frequent use of handkerchiefs in bringing about miracles, LeRoi C. Snow wrote:

Certainly these bring fulfillment to the inspired prediction made in my father's patriarchal blessing. I have been told of a number of other handkerchiefs that were blessed by him and used in cases of illness with similar remarkable recovery. Among these is one now in the possession of my sister, Mrs. Mabelle Snow Cole, in Santa Monica, California. It, also, shows stains of oil, evidently consecrated at the time of the blessing.¹³

Elder George Halliday practiced this sacred ordinance of healing by handkerchiefs during his missionary labors:

Sunday, November 12, 1848. After preaching to a crowded house of people, Sister Ware came and asked me to go to her house and administer the laying on of hands on her son that was very sick. It being over three miles to her house, and I was all wet

¹²Ibid.

¹³Ibid., p. 6.

with sweating and tired, I told her I could not go; but she pleaded so earnestly for me to go, that I felt anxious to help her and her son. So I took my pocket handkerchief and gave it to her, and told her to go home and lay it on the child and pray, and the Lord would heal her son. She took the handkerchief and went home nothing doubting. She was met at the door of her house by the family, who said their brother was dead and they had all left him upstairs. The mother said, "I have Brother Halliday's handkerchief, and his promise God would heal my child, and I am going to do as he told me." So she went upstairs to the child and prayed; and God heard and healed her boy, and the next day the child was able to be downstairs and eat with the family; and the boy got well and came to Utah.¹⁴

Other temporal objects were used as instruments of divine healing. Orson F. Whitney, a member of the Council of the Twelve, blessed and sent a bouquet of flowers to restore a sick child to health:

A stake conference was to be held in Brigham City, and I had accepted from Brother Lorenzo Snow, president of the Box Elder Stake, an invitation to attend. The time arrived, but it was a raw November morning, and owing to the illness of my infant daughter, Helen, my rest during the night had been much broken. I was tempted to give up going, but my wife persuaded me to keep the appointment, saying, "I believe if you go, the Lord will heal the baby." That decided me, and I went.

At the conference, which was held Saturday and Sunday, November 5 and 6, 1887, between forenoon and afternoon meetings, one of the brethren presented me with a bouquet of flowers. Bearing in mind how the Prophet Joseph Smith on a certain occasion had blessed a handkerchief and sent it to be laid upon some sick child whom he could not

¹⁴Diary of George Halliday, pp. 139-141.

visit in person, I was moved upon to do something similar. Silently I blessed those flowers, and sent them to my wife by a friend who was leaving for Salt Lake that afternoon. "Tell her," I said, "that there is a blessing in the bouquet for 'Dimps!'" — Helen's pet name.

My friend delivered the bouquet, but forgot to give the message. My wife, however, was prompted to put the flowers in the child's hand, as she lay in her little crib that night. She went right to sleep, and in the morning was well.¹⁵

Throughout the recorded pages of gospel history specific material made from metal and wood and symbolizing a heavenly means of performing miraculous feats have engendered faith in the hearts of those who either beheld them or possessed them. Such was the case when the ancient children of Israel under the leadership of Moses entered the snake-infested wilderness of the Canaanites; and many Israelites were bitten and died:

And they journeyed from mount Hor by the way of the Red Sea, to compass the land of Edom; and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.

Therefore, the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a

¹⁵Deseret News Church Section, August 8, 1942, p. 5.

*pole, and it came to pass that if a serpent had bitten any man, when he beheld the serpent or brass, he lived.*¹⁶

The brazen serpent that had been erected atop a pole for all to look upon represented the mercy of God extended to His children upon the earth; and whenever an afflicted Israelite beheld the serpent-shaped piece of brass his faith in the Lord was reinforced or strengthened and he was instantly healed.

Among the sacred mementoes that played a notable role in promoting and instilling faith in men's hearts in these latter days are what has come to be known as "the Joseph Smith canes." The use of these canes made from rough oak boxes which transported the martyred Prophet and Patriarch from Carthage Jail to Nauvoo was by no means a new innovation for the healing of the sick introduced during this Last Dispensation; but it was an ancient practice which existed during Old Testament times when Elisha, a holy man of God, instructed his servant Gehazi to take his (Elisha's) staff and go with a Shunammite woman and bring her dead son back to life by laying the staff upon the child's face:

And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life. And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said unto father, My head, my head. And he said to a lad, Carry him to his mother. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. . .

And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me. Then she said, Did I desire a son of my Lord? did I not say, Do not deceive me?

¹⁶Numbers 21:4-9.

Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child . . . And Gehazi passed on before them, and laid the staff upon the face of the child;. . . .¹⁷

As Elisha's staff was used as a healing device anciently, then the canes made from the boards of Joseph and Hyrum's temporary coffins were used as instruments of faith to bring about similar miracles. Concerning these canes and the healing power derived therefrom upon the exercise of faith, Abraham A. Kimball wrote in his diary:

I have a cane made from one of the boards of the boxes that the Prophets Joseph and Hyrum was brought from Carthage in accordance to the statement made by Heber C. Kimball now in print, and I consider the statement authentic. How many canes were made from said boxes I am unable to say, but I believe the one I have to be genuine; and shall claim the promises while I live for them and if I am deceived in the cane, God will forgive me, I hope. Although I am fully aware no benefit or blessing will follow such promises only through the faith exercised for the blessing. One of the promises concerning the cane was, that the time would come when hundreds would be healed by their instrumentality and through the faith those had in them, that owned them. And the devil should not have power to overcome them, through their faith. The same kind of faith, I suppose, that the world has formed by, the mountains removed and the dead raised.¹⁸

Oliver B. Huntington said the following interesting comments about "the Joseph Smith canes," one of which was in his personal possession:

¹⁷2 Kings 4:17-20, 27-31.

¹⁸Abraham A. Kimball Journal MSS, p. 216.

I had with me a cane made of the rough box hastily nailed together into which the Prophet Joseph Smith's body was placed after he was murdered and brought to Nauvoo from Carthage.

In the top of the cane was a lock of his hair which was taken from his head after he had been buried seven months. My brother William took it off his head as he and my brother Dimick were moving the bodies of Joseph and Hyrum from where they were first buried, in the cellar of the Nauvoo House, to the cellar or pit under a little outhouse that was built exclusively for that purpose. The glass over his face was broken and they saved some of the glass. And a piece of that glass covered the hair in the top of the cane, and then a piece of metal with a round hole in the center was over the glass and hair. Through the hole in the metal (aluminum) the hair could be seen.

At the party on that evening the cane and its history became known and was viewed, inspected, admired and handed by each individual, and was constantly on the move until 12 o'clock at night. I was invited to give a history of the cane and of the burial and reburial of the bodies of Joseph and Hyrum Smith, which I did.

The cane came into my possession in this way: It was my brother Dimick's cane in the first place. The whole box that Joseph's body was brought to Nauvoo in was sawed up into strips suitable to make walking canes of and divided out among his special friends. After the death of Dimick the cane became Allen's, and he told me to take and keep it until he called for it. He died without calling for it at all.¹⁹

In one instance Brother Huntington sent his cane to someone for healing purposes. Of this Huntington wrote: "I sent my cane to Brother Whitehead for his

¹⁹Diary of Oliver Boardman Huntington, March 7, 1897.

recovery, and if not . . . he dies unto the Lord, and if he lives, he lives unto the Lord.”²⁰

Another intimate associate of the Prophet who collected small locks of hair from God’s martyred servants and obtained possession of a staff from their temporary caskets was Wilford Woodruff. Concerning the fourth Church president’s accumulation of such sacred relics, his biographer wrote:

Before leaving Nauvoo, he (Wilford Woodruff) paid a visit to Emma Smith to whose life he sought to bring consolation in the hour of her bereavement. She gave him a piece of oak for a staff. The oak had been taken from Joseph’s coffin. She also presented him with a pair of white cotton gloves, and to his wife she gave a handkerchief. He and Mrs. Woodruff next called upon Mary Smith, widow of Hyrum, and mother of President Joseph F. Smith. She gave Elder Woodruff several small locks of hair taken from the heads of Joseph, Hyrum, Samuel, and Don Carlos, all brothers who had passed away into the other world. Speaking of these relics Elder Woodruff says: “I also obtained some hair of the Quorum of the Twelve Apostles. My purpose in getting it was that I might put a part of each of these collections in the knob of my staff as a relic of those noble men, the master spirits of the nineteenth century.” These relics he held as something sacred during his life time, and they are now in the possession of his family.²¹

Heber C. Kimball was also a possessor of a Joseph Smith cane and a strong proponent of using freely divine temporal objects such as canes, handkerchiefs, and cloaks as a means of healing people:

How much would you give for even a cane that Father Abraham had used? Or a coat or ring that

²⁰Ibid., March 4, 1884.

²¹Matthias F. Cowley, *Wilford Woodruff: History of His Life and Labors*, pp. 227-228.

the Savior had worn? The rough oak boxes in which the bodies of Joseph and Hyrum were brought from the plank of one of those boxes, so as brother Brigham and a great many others, and we prize them highly, and esteem them a great blessing. I want to carefully preserve my cane, and when I am done with it here, I shall hand it down with my heir, with instructions to him to do the same. And the day will come when there will be multitudes who will be healed and blessed through the instrumentality of those canes, and the devil cannot overcome those who have them, in consequence of their faith and confidence in the virtues connected with them.

If I had those relics of Abraham and the Savior which I have mentioned, I would give a great deal for them. In England, when not in a situation to go, I have blessed my handkerchief, and asked God to sanctify it and fill it with life and power, and sent it to the sick, and hundreds have been healed by it; in like manner I have sent my cane. Dr. Richards used to lay his old black cane on a person's head, and that person has been healed through its instrumentality, by the power of God.

I have known Joseph, hundreds of times, to send his handkerchief to the sick, and they have been healed. There are persons in this congregation who have been healed by throwing my old cloak on their beds.²²

One faithful, sister, Mary Isabella Horne, felt impressed to write a fervent prayer containing many wonderful blessings for her sick baby among which that he (the baby) would become well again:

Mary Isabella Horne had the gift of faith in the healing of the sick, and to a great degree, in her own family.

In the Spring of 1845, her babe, Richard, was taken very sick and reduced so low that all the

²²JD 4: 294.

family, except herself, gave up all hopes of his recovery. Mrs. Horne sat watching and praying for him, when the Spirit impressed her to write her prayer. The influence was so strong it seemed irresistible, and she followed the dictates of the Holy Spirit, receiving an assurance that the child would speedily recover. The prayer was written in poetry just as the words came to her, and she kept it carefully ever since. There are six verses of four lines. It is an earnest appeal to the throne of grace, a dedication of the little one to the Lord, and a testimony that the prayer was heard and would be answered by the healing of the babe, including the blessings asked which were sealed upon him.

(The little infant eventually recovered from his illness.)²³

One of the more miraculous healings occurred with a young girl who had been afflicted with deadly scarlet fever which weakened the muscles and valves of her heart; and, subsequently, she was plagued with severe heart attacks until Edward James Wood, a man of faith, administered to her and said that her recovery would be very gradual. The girl's father, William Sykes, related the following:

Her condition improved so rapidly and so surely that we put the past behind us and encouraged her to do the same. We had forgotten to remember that President Wood had not promised her immediate relief from her condition but that her health and strength would gradually be restored to her. In our eagerness to accept the most we failed to allow nature sufficient time to do that which God directed.

Early one Sunday morning in the month of February, 1944, we were awakened by terrible screams coming from Patty's room. We rushed in and found her fighting for breath and in an agony

²³ *Woman's Exponent*, vol. 11, p. 25.

of pain. As the awful truth forced itself upon our numbed senses a feeling of utter despair settled in our hearts and the question "why" was never so far from being answered as at that moment.

We did everything we could. The Edmonton Branch fasted and prayed. Members of the Church living in the southern part of the Province fasted and prayed. Word was telephoned to President Wood of Cardston and prayers were said in the Temple for her. Local doctors were consulted.

Patty's condition grew slowly but surely worse. Finally we noticed that her feet and hands and stomach were beginning to swell, the fatal symptoms we had been told to expect.

I must admit that at this time my faith was put to the test. Not that I doubted the power of God to heal the sick. That thought has never succeeded in having a place in my heart. But was it wisdom in the mind of God that this child should remain on the earth under the conditions from which she now suffered? My wife cried: "I do not wish to hold her if it is better for her to go. But I can't bear to see her suffer like this!"

That morning a letter came from President Wood addressed to Patty. Among other things he wrote: "I wish I were there to give a blessing. Since that cannot be I am sending you this letter. As long as you have it near you it will be as if I were there and had blessed you."

We are humbly sincere when we say that from that very hour Patty's condition improved. The pain ceased and it has not returned in these months. The swelling disappeared, her breathing was normal and her sleep regular. In the month of July she traveled four hundred miles and on July 27 stood before the assembly in the Cardston Temple and told her story and bore her testimony. President Wood said: "In all of my experience I have not

seen such faith expressed in a child as in this one."²⁴

The most renowned mode of healing in Mormon theology involves the anointing of consecrated oil on the head of the sick person and the subsequent sealing thereof. This administration also entailed the application of the holy oil on the afflicted portion of the human body as one missionary, George Halliday, relates: "But just as I was at dinner I was sent to see Brother Lansey Tendell for he had met with an accident and hurt his foot. A large piece of iron had fallen upon it and bruised it; so I went and seen it and anointed his foot with oil and laid hands on it and left him and when next I saw him he had on high boots and he informed me that he went to work the next morning and all men were surprised."²⁵ And Apostle Ezra T. Benson was very ill with colic when he was administered with the oil from head to foot as one William Appley, clerk in the Camp of Israel, wrote: "August 13, 1849 . . . Traveled five miles to Skunk Creek crossing. Elder Ezra T. Benson was very sick with colic, been so from Saturday evening, however, he was anointed from head to feet and administered to in the name of the Lord and before Elder George A. Smith left he was better."²⁶ There are many other accounts given whereby persons were healed through the application of the oil in the aforementioned manner.

During the New Testament era of sacred history certain temporal articles served to enhance the faith of righteous individuals who upon touching them became instantly healed. Christ's personal attire, for example, became a symbolic object of faith for one afflicted woman who "had an issue of blood twelve years, and had suffered many things of many physicians, and had

²⁴*Liahona, The Elder's Journal*, October 10, 1944, pp. 212-213.

²⁵*Diary of George Halliday*, p. 88.

²⁶*Journal of the Camp of Israel from the Missouri River to Salt Lake City, July 16, 1849-October 29, 1849*. Church Historian's Office.

spent all that she had, and was nothing bettered, but rather grew worse." Upon hearing of the mighty miracles Jesus performed, she sought to touch the hem of His garment "for she said, if I may touch but his clothes, I shall be whole;" and after that was done" straightway the fountain of her blood was dried up, and she felt in her body that she was healed of that plague." Christ, feeling the life-giving virtue depart from His body, turned and inquired: "Who touched my clothes?" Responding to the inquiry, the healed woman came forward and prostrated herself before Him; whereupon He said: "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague."²⁷ Through the Savior's mortal ministry many people "besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole."²⁸ Like his resurrected Master, the Apostle Paul performed many miracles through the use of aprons and handkerchiefs as Luke, the ancient historian, wrote: "And God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."²⁹

As the Old Testament Hebrews were healed by beholding a brazen serpent or a deceased person revived by falling upon the skeletal remains of a dead holy man and the early Christians were made well through touching the Savior's garment or receiving aprons and handkerchiefs from one of His Apostles; so, likewise, such parallels occurred in these latter days when people were restored to health through handkerchiefs, aprons, bouquets of flowers, canes, cloaks, spiritually-inspired written prayers, and personal letters from great men of faith.

Obviously these sacred objects do not possess such marvelous power; but the spirit of heavenly life usually

²⁷St. Mark 5:25-34.

²⁸St. Matthew 14:36.

²⁹Acts 19:12.

attends the healing memento when adequate faith has been manifested by the persons involved in performing the miracle. For example, when Joseph Smith's handkerchief was laid upon Lydia Kight's forehead, "the blessing sent with it, descended upon her; and over her and all through her was poured the spirit of healing." And Bud Jensen, the missionary, applied the blessed handkerchief he had received from President Snow "to my head and the parts that were aching and hurt most and I received almost immediate relief." It is only through the exercise of faith in God that the spirit of life which restores the dead to life itself or the spirit of healing which makes a sick person well again can attend the temporal article used in bringing about the desired miraculous event. Consequently, it can be truly said that the saints of God in both ancient and modern times showed faith in sacred mementoes.

CHAPTER IX

EPILOGUE

Faith, one of the most important characteristics for a Latter-day Saint to possess, is elusive; and when a person attains this godly attribute, it is often difficult to retain. Only through diligence and consistency can a recipient of the restored gospel acquire and maintain a total trust in God. Once a saint obtains this divine gift of faith then like all other heavenly gifts it enlarges and expands within the soul, embracing and encompassing all the good qualities of righteousness. "For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy and claimeth her own; . . ."¹ reads one modern-day revelation pertaining to the very properties faith has. And although this profound spiritual gift (faith) is like a fluid filling the vessel of the human heart, some mortal containers can not fully hold it and absorb the forceful power of heaven attending it.

Ofttimes spiritual incidents and faith-promoting events are not only beyond mortal comprehension but also human absorbtive capabilities. Certain individuals possess the awesome capacity to fully imbibe those heavenly influences which always attend such divine occurrences. This same tenet was promulgated by the Apostle Paul in a famous written discourse to the Corinthians and in his equally renowned epistle to the Hebrews in which he wrote that "strong meat belongeth to them that are full of age, even those who by reason of use have their sense exercised to discern both good and evil."² It is only those who have spiritually-matured and

¹D&C 88:40.

²Hebrews 5:14; also 1 Corinthians 3:1-3.

attained that great degree of faith which the righteous ancients possessed who can truly withstand the brilliant glory of God which expands and enlarges the soul so that it "swelled wide as eternity."³ It is solely those faithfully-valiant saints of God whose souls will "stretch as high as the utmost heavens and search . . . and contemplate . . . the broad expanse of eternity."⁴ It will strictly be godly persons who will be able to endure the fiery radiance of glorious Heaven for the Prophet Joseph Smith said that "God Almighty Himself dwells in eternal fire; flesh and blood cannot go there, for all corruption is devoured by the fire . . . Immortality dwells in everlasting burnings."⁵

Such individuals who possessed this marvelous capacity to absorb completely the "eternal fire" of God's presence were the prophets and apostles of ancient and modern times. Moses, the ancient Lawgiver, had absorbed so much of the glory of God after communing with the Most High that upon his return from Mount Sinai his face shone with the brilliance of heavenly light; and he had to place a veil over his face because the children of Israel could not abide in his presence.⁶ Similarly, there were those in modern-day Israel who could not fully endure God's presence and if they did their physical conditions were severely weakened. Philo Dibble recorded in his diary that as Joseph Smith and Sidney Rigdon were coming out of the vision of the Three Degrees of Glory contained in the 76th Section of the Doctrine and Covenants, the Prophet, although attired in black clothes, emerged from that heavenly scene seemingly "dressed in an element of glorious white, and his face shone as if it were transparent." Continuing his record, Dibble observed that the same divine glory did not attend Rigdon; and while "Joseph appeared as strong as a lion," his

³Moses 7:41.

⁴*Teachings of the Prophet Joseph Smith*, p. 137.

⁵*Ibid.*, p. 367.

⁶Exodus 34:29-35.

associate and scribe “seemed as weak as water, and Joseph, noticing his condition smiled and said, ‘Brother Sidney is not as used to it as I am.’” Martin Harris, another intimate associate of the Prophet, did not possess that faith to sustain his beholding the golden plates in angelic glory as George Q. Cannon wrote:

Joseph left Oliver and David engaged in thanksgiving to God for His infinite mercy, while he hastened away to find Martin Harris. At a little distance, still within the woods, Joseph discovered Martin praying hopelessly. He had not been able to obtain an answer to his supplication and he earnestly entreated Joseph to join with him in his appeal to the Lord. Meekly they prayed to God; and at length came an answer in the renewal of the vision. Once more the holy personage descended in dazzling brightness and exhibited to Martin the plates and the other treasures as they had been shown to Oliver and David. And again the voice of Heaven gave testimony and admonition. So great was the glory of the vision that Martin Harris had not strength to long sustain his ecstasy; and he fell upon his face, crying:

“It is enough! Mine eyes have beheld the glories of God!”⁸

Others have been literally overwhelmed or frightened by the resultant manifestations which transpired following their exercise of faith. Oliver B. Huntington’s mother was aghast with dismay after witnessing the revival of a corpse which opened its eyes from the sleep of death at her faith-exercised bidding:

About that time (the time the Huntington joined the Church and moved to Kirtland) one of our neighbors died, a man of usefulness in the

⁷*Early Scenes in Church History—Eighth Book of the Faith-Promoting Series*, p. 81.

⁸George Q. Cannon, *The Life of Joseph Smith the Prophet*, p. 71.

neighborhood. Mother was called to sit up with the corpse and during the night she was left alone in the room with the corpse and was studying upon the power, faith and the possibility of the dead being brought back to life now as well as in the days of the apostles. She believed with all her heart it could be done, and she believed that good man could be brought back to usefulness by the power of faith. She felt that faith in her, and stepping to the corpse, turned down the cloth that covered his face and called him to come to life. The dead man obeyed, and opened his eyes full wide and gazed into hers. The scene was too much for her mortality. She threw back the cloth and left the room, and that inanimate flesh remained as it was.'

And Matthew Cowley of the Council of the Twelve related an interesting story in which some Relief Society sisters were absolutely horror-stricken when they beheld a deceased Latter-day Saint arise from the dead:

I was called to a home in a little village in New Zealand one day. There the Relief Society sisters were preparing the body of one of our saints. They had placed his body in front of the big house, as they call it, the house where the people came to wail and weep and mourn over the dead, when in rushed the dead man's brother.

He said, "Administer to him."

And the young natives said, "Why, you shouldn't do that; he's dead."

"You do it!"

This same old man that I had with me when his niece was so ill, was there. The younger native got down on his knees and he anointed this man. Then this great old sage got down and blessed him and commanded him to rise. You should have seen the Relief Society sisters scatter. And he sat up and he

"Young Woman's Journal, vol. 6, p. 381.

said, "Send for the elders; I don't feel very well" . . . Well, we told him he had just been administered to, and he said: "Oh, that was it," He said, "I was dead. I could feel life coming back into me just like a blanket unrolling." Now, he outlived the brother that came in and told us to administer to him."

Latter-day Saints should not let their miraculous feats of faith overwhelm them. When the Savior uttered anciently the phrase — "Nevertheless when the Son of man cometh, shall he find faith on the earth?"¹⁰ — he was not only referring to the disbelieving and ungodly inhabitants of the earth but also the Latter-day Saints who professed to believe on His name yet were destitute of that faith necessary to commune with the Most High God. Speaking of Christ's Second Coming, the Prophet Joseph Smith said: "I explained concerning the coming of the Son of Man; also that it is a false idea that the Saints will escape all the judgements, whilst the wicked suffer; for all flesh is subject to suffer, and 'the righteous shall hardly escape; still many of the Saints will escape, for the just shall live by faith; . . .'"¹¹ Jesus knew that upon His second appearance to the world the gift of faith would practically be nonexistent; yet His own saints of these latter days should possess adequate faith to endure the scripturally-predicted judgements of God which will befall the children of men upon the earth some time in the future. And if the Latter-day Saints are to survive or even withstand the anticipated calamitous times ahead, then they must prepare themselves by starting to exercise true faith.

¹⁰"Miracles," an address by Apostle Matthew Cowley

¹¹St. Luke 18:8.

¹²*Teachings of the Prophet Joseph Smith*, p. 162.

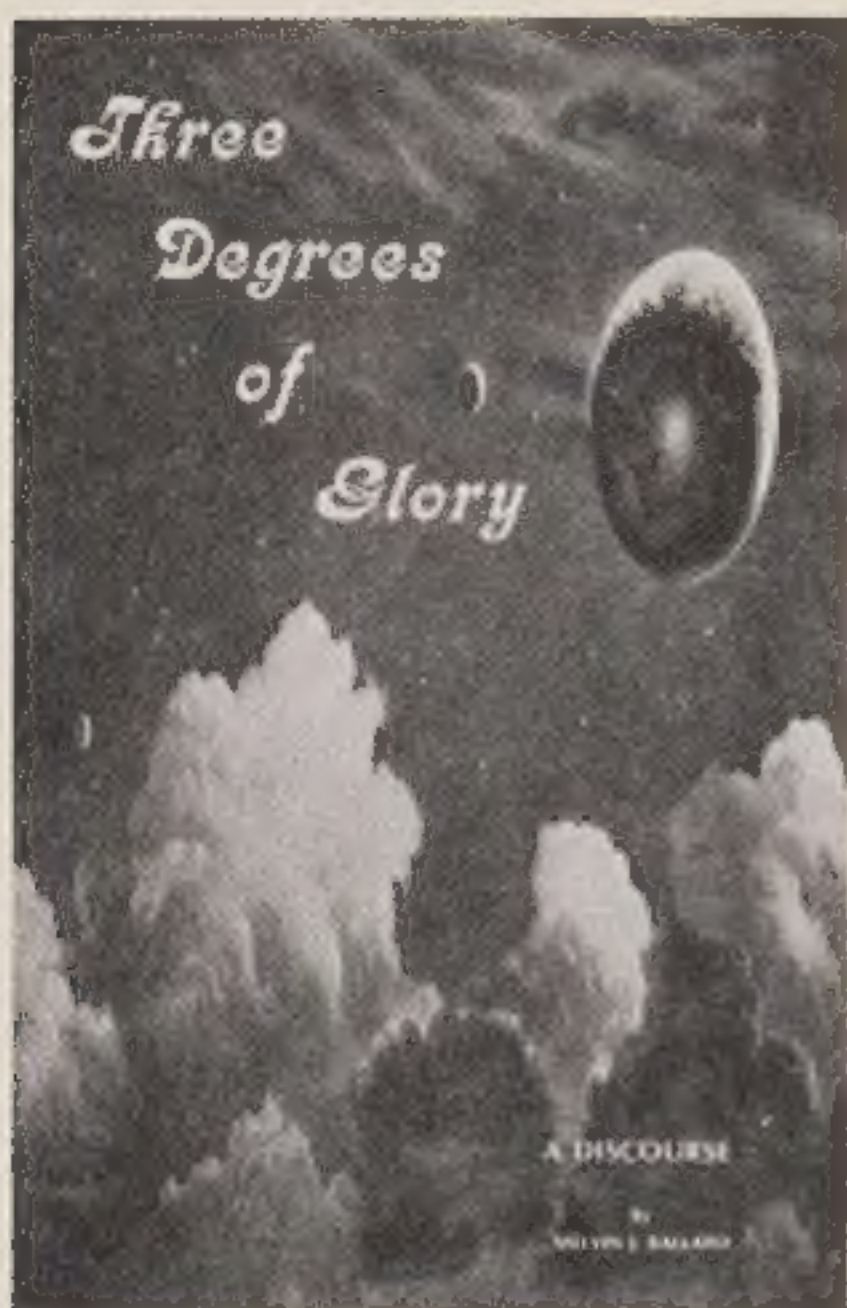
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Three Degrees of Glory by Melvin J. Ballard

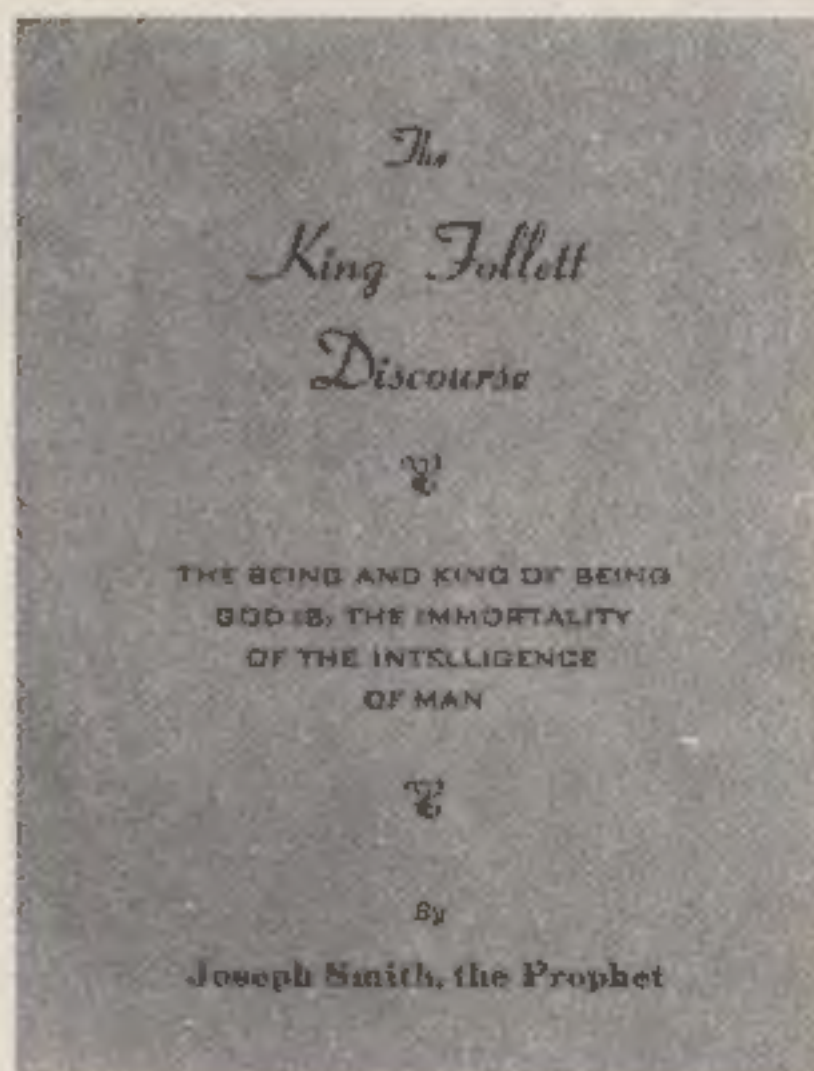


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WHAT IS FAITH?

WHY IS FAITH SO ESSENTIAL TO HAVE?

HOW CAN FAITH BE PERMANENTLY RETAINED?

WHAT IS ENTAILED IN RECEIVING GLORIOUS MANIFESTATIONS OF FAITH?

Faith is a true, enduring and viable principle of the gospel of Jesus Christ which when properly and diligently applied ultimately brings about the desired spiritual transformation within a man's soul. "For we walk by faith, not by sight," wrote the Apostle Paul to the Church at Corinth. (I Corinthians 5:7.) And the Savior said: "Blessed are they that have not seen, and yet have believed." (St. John 20:29.) Such passages are not mere scriptural definitions — they are the inspired words recorded by the righteous ancients who experienced the transforming power of this godly attribute work upon their souls. Faith is based upon divine experience in which power of God was manifested; and such experiences produce confidence in those resources of heaven. The more a person has experienced the miracle-working power of God, the more he begins to build faith and confidence in the Most High. Faith must be enduring and abiding — a permanent and indelible part of one's spiritual personality. The exercising of faith in a given situation must ultimately become second nature to every true Latter-day Saint; and this gospel principle is only comprehended when it is operative in the human heart despite continuous opposition and mounting adversity. This volume contains many inspiring examples of faith that operated in the hearts of Latter-day Saints during all kinds of circumstances both pleasant and unpleasant.

ABOUT THE AUTHOR

Joseph Heinerman fulfilled a two-year L.D.S. mission to central Germany. He attended Brigham Young University and studied Church History and Doctrine and foreign languages. He is the author of three previous books, Temple Manifestations, Eternal Testimonies, and Spirit World Manifestations.